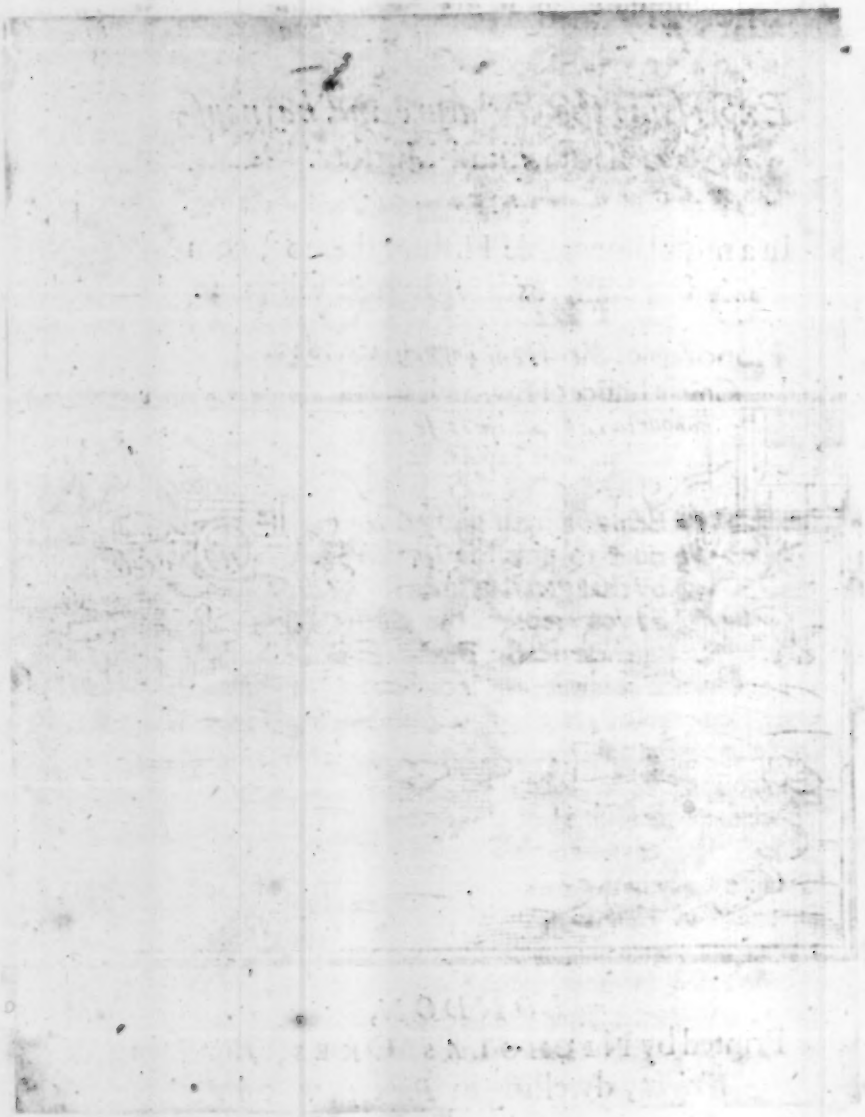
The Cry and Reuenge of Blood.

Expreſsing the Nature and haynouſ-
neſſe of wilfull Murther.

Exemplified
In a moſt lamentable Hiſtory thereof, com-
mitted at Halſworth *in* High Suffolk, *and*

Lately Conuicted at Bury Aſsize, 1620.

LONDON,
Printed by NICHOLAS OKES, for *Iohn*
Wright, dwelling in *Pie-corner* 1620.



O THE RIGHT

Honorable, Sir *Henry Mountague*, Lord Chiefe Iuſtice of England, and his thrice *honoured Lady, all encreaſe of honour* and true happineſſe,

SEeing it hath pleaſed your good Honour to giue life to this poore Infant, by that gratious breath of yours, whereby you prepared the guiltie deſeruedly to their death: Pardon (I beſeech you) my boldnes in committing it to bee foſtered vnder your Honorable Patronage, who already haue a vowed the better part thereof. Long haue I bene deſirous to approue my ſelfe vnto your honour, in what poore meaſure I haue bene able: not only in reſpect of many fauors vndeſeruedly receiued from your honorable Lady in my former afflictions: but eſpecially in regard of your Lordſhips gratious clemencie, in releaſing a poore diſtreſſed neighbour, at my requeſt: whoſe follie by how much the more it prouoked your honours iuſt diſpleaſure, by ſo much the greater was your benignitie in remitting his offence. And

therefore, obseruing your meekenes extended to so vndeseruing, I haue bene the rather emboldned to put my selfe, and these poore labours vnder the couert thereof, that so the Church of God may more warrantablie entertaine, and make better vse of this discouerie, being commended vnto them vnder such iustifiable protection: and the Countrie may more earnestlie pray for yours honours happie returne amongst them, for the full discouery and censure of what yet lies hidden, concerning this most hellish and execrable murther. Among whom my selfe also vnfaynedly wait Gods holy prouidence herein: and shal not cease to cõmend your honour in my best deuotions vnto the God of Iustice, to continue your Lordship in all health and happines, not only to the finishing of this worke, so worthily proceeded in hitherto, but also to the perfiting of your saluation, in his feare, in a full discharge of this great and honorable calling hee hath placed you in. And so I commend your honour with your gratious Ladie to the grace of God.

From my house in White-crosse streete this 24. of August. 1620.

Resting in the Lord

at your Honours, and the

Churches seruice.

THO. COOPER.

TO THE RIGHT VVORSHIPFVLL, SIR HENRY NORTH, HIGH SHERIFFE of the County of *Suffolk*, together *with the reſt of his Maieſties Iuſtice of peace* in that County.

RIght Worſhipfull: It fell out by Gods good prouidence, that at the laſt Aſsize at Berrie, *I was an eare-witneſſe of the Diſcouery of the moſt ſtrange and cruell Murther that euer I read of: The Detection whereof, together with the moſt fayre and honourable carriage of the buſineſſe, did ſo affect me: that I could not think my time better ſpent, then in taking notes of ſuch ſpeciall Paſſages as fell out therein. Which howſoeuer I then onely entended for my priuate vſe, yet conſidering, that ſuch wonderful works of God, are to be declared to poſterity: and being ſolicited by ſome Worthies of the Shire to that end: I thought it good to condiſcend to their requeſts with the ſooneſt, the rather to preuent ſuch flying and ſuſpitious pamphlets, wherewith the world in ſuch caſes, is too much abuſed: and ſo informe the world in the right vſe of ſuch ſtrange occurrents wherein if your Worſhips ſhall find ought that may reuiue in your memory,*

wonderfull a discouery, and shall stirre vp your affections to magnifie the prouidence of God herein: As I shall haue herein what I principally desire, so shall I not faile to take any other good occasion, to testifie my thankefulnesse vnto your Worships, as God shall offer the same: to whose gracious protection I doe most hartily commend you all,

Resting in him, Your Worships poore

remembrancer at the Throne

of Grace,

THO. COOPER.

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The Cry and Reuenge of Bloud.

Chapter. 1.

The Introduction to the History: whereof the Prouidence of God in permitting and ordering such horrible wickednesse. 1. For the confusion of the Atheist: And secondly, awakening of the secure and prophane Christians.

IT may seeme very strange, and almost incredible to carnall apprehension, that such glorious light of the Gospell, especially so long continued among vs, and that not without some gracious effect, should yet notwithstanding, abound with so many strange and monstrous sinnes, as doe dayly breake out and are strengthned with so high an hand of obstinacy and desperate Impenitency. For whereas the powerfull preaching of the word hath this gracious promise annexed with it, that (as at the comming of the Sauiour of the world, all the Heathen Oracles and diuellish Delusions ceased and vanished) so all vncleane spirits should bee banished, and Satan fall downe like lightning, by the power thereof, and his workes be dissolued, and thorowly abolished: may not the ouer-flowing of high handed sins, so raigning in these euill dayes, either seeme to challenge the Truth of the Gospell, as if it yet appeared not in it liuely Beauty, or else at least, question the Efficacy thereof, Heb. 2. 13.

as not preuayling to the subduing of Iniquitie: surely if we consider on the one side, what hath opened the mouth of Papists to challenge the Truth of our Religion, and still doat vpon their owne dreames? Is it any other then what hath beene occasioned from such desperate sinnes as haue broken out, and continued therewith? Do they not hereby impeach the truth and power thereof, because Iniquity notwithstanding aboundeth in the midst of so glorious light? Doth not this harden their hearts in their grosse and palpable darkenesse, euen that, I say, which hardned the Iewes in their Idolatry and obstinacy against the truth; that because when they worshipped the Queene of Heauen and all the host thereof, then all things went better with them, more charity then abounded, lesse sinne and misery brake out: but since the discouery of the Light, sinne hath appeared more out of measure sinfull, the wrath of God hath beene more discouered against the same, therefore their Conclusion is, that we are in the wrong, and they maintaine the right?

Ierem. 44. 16.

Rom. 7. 8. 9.

And hath not his on the other side, hardned the Atheist, not onely in his blasphemy, that there is no God, that Religion is but Policy, but also in his obstinate impiety, and obdurate impenitency, euen this, I say, is the maine Stumbling blocke hereunto, that the Gospell, being not powerfull to weed out such grosse wickednes, but that it swarms and rangeth, securely vnder the scepter thereof: Either it is because there is no Truth therein, or else, wanting power, it is no more to be regarded then a scarre-crow or bugbeare, to fright fooles and children: Either he thinkes that God is like vnto him, because hee prospers in his sinne, or that hee likes well thereof, because sentence doth not speedily passe to his discouery and confusion. Doth not the close conuayance of sinne, and long concealing thereof prouoke him to challenge the Omnipresence of God, as if he were hid in the clouds, and could not see it? Doth not his long forbearance of sinne, and great patience in suffering the vessels of wrath,

Psalm. 50.

Eccle. 8.

Iob 22.

wrath, giue further occasion to the Atheist to chalenge the diuine prouidence, as if the Lord would neither do good nor euill, *Nahum.* 1. 12.

And is not the mouth of the Prophane Christian hereby opened against heauen? Doth not his talke goe thorow the earth that Sinne is but a trick of youth, that the more senseleſſe we are thereof, the leſſe care we take for the same: the more our consciences are secure therein, the more secure we are of the mercy of God, the more wee may sinne that grace may abound: because hereby the conſcience becomes more obdurate, and so secure of Gods fauour. Rom. 6. 1.

Behold heere the righteous Iustice of God, in causing his Word to bee a sauour of death vnto death: obserue, I pray you, and admire Gods wonderfull wiſedome, in taking the wiſe in their craftineſſe, that seeing they will not obey the glorious Goſpell of our Lord Ieſus, in receiuing the Loue of the truth: therefore the Lord hath giuen them vp iuſtly to ſtrong Deluſions, euen to peruert this glorious light, to the hardning of their hearts, becauſe they will not bee perſwaded, and ſubdued thereunto, imputing thoſe things as the effects of the Goſpell, which are, indeede, the Fruits of their obſtinate deſpiſing, and peruerting of the ſame. 2. Theſ. 2. 12.

For to ſpeake the truth in Ieſus Chriſt, and to iuſtifie the truth of God, to the conuincing of theſe liars, and peruerters of his glorious Grace: Conſider, I pray you, in the feare of God, theſe Three things:

Firſt, the Intent of God, in ſending his Goſpell vnto a Nation.

Secondly, The Manner of Gods wiſedome, in the Diſpenſation thereof.

Thirdly, The grounds and cauſes of Stumbling at, and peruerting the ſame.

Concerning the Purpoſe of God in beſtowing his Goſpell vpon a Nation: that wee may the better diſcerne the ſame, we muſt looke vp into the Reuealed counſell of God,

concerning the ſaluation of the Elect, and reiection of the Reprobate: For the Execution of which his Eternall decree. As the Lord in his eternall wiſedome hath ordained his Mighty Word, ſo ſeeing the number of his Choſen is a little Flocke in compariſon of the Caſt-awayes, therefore doth hee alſo in his ſingular wiſedome, ſend and diſpoſe thereof, that howſoeuer it ſhall accompliſh what he ſends it for, namely, to conuince all ſorts, of either ſide, both Elect and Reprobate, yet it ſhall be effectuall onely in thoſe few, to their ſound conuerſion, as for the reſt, they ſhall onely be hardned, and bee made inexcuſable thereby. And to theſe contrary ends hath the wiſe and glorious God fitted and compoſed his bleſſed Word, both in reſpect of the Nature thereof, as alſo in the diuers manner of the conueyance of the ſame.

As touching ẏ Nature of the Word: Is it not a great Myſtery ſuppoſing ſome-what in ſhew, to ẏ ſtubling of ẏ fleſh, euen while it ſeemes moſt eaſily to conceiue the ſame, and including that in ſubſtance which while it is onely conceiueable by the Spirit, doth thereby alſo abaſe the Fleſh, that ſo it may renounce it ſelfe in the apprehenſion thereof, and ſeeke vnto the Spirit for the opening of this Miſtery. By which it comes to paſſe, that the naturall man being onely able to conceiue, though but peruerſly, the letter and outſide of the Word, doth thereby alſo ſtumble at it owne conceit, either meaſuring the power of the Word, by the letter of it, and ſo abaſing it in it owne conceit, as being ſo obuious to it carnall reach, and thereby ſeeming becomes offended at the outward ſimplicity and fooliſhneſſe thereof: or elſe reſting in it owne outward apprehenſion, as ſuiting with, and ſeruing it carnall and preſent ends, doth therefore ſtumble at the power thereof, as thinking it needeleſſe or dangerous, either becauſe it is beyond his compaſſe, or croſſeth his carnall ends, and ſo inſtead of ſubmitting himſelfe thereunto, doth in the height of it wiſedome, deſpiſe and reiect the ſame.

Behold

Behold here how the Lord taketh the wise in their craftinesse. The Foolish Worldling beeing the wiser in his owne eyes, by how much the lesse hee discerneth his folly, doth therefore thinke himselfe able ynough, to discerne the Mystery of his happinesse, in the glasse of his owne false and counterfeit wisedome, and so being neither willing, nor able to goe out of himselfe, howsoeuer hee may pore at the outside of this Mystery, so farre as hee may conceiue his present fading happinesse, that so hee may flatter himselfe therein, and thereby attaine some such motion of the Deity, as may puffe him vp therewith, yet is hereby made more inexcusable, and farther off, from the inward search of the Power thereof. And yet the wayes of the Lord herein most equall and righteous. As both tendering the meanes indifferently vnto all, so that the wicked cannot say, but he hath had his choyce thereof, and liberty therein with the best; yea, the pacience of the Lord, in leading him to Repentance, accompanyed with such an answering to his desires, concerning present ends, as it must much more iustifie the Lord. What could he haue done vnto him which he hath not done? so it shall also make him much more inexcusable. And if so now the Lord deny vnto him his grace, for the effectuating of the meanes. As he not bound thereunto, because he will haue mercy vpon whom he wil haue mercy, and whom he will he heardneth: so seeing the wicked doe neither dreame of any such assistance of his grace, as beeing blinded by selfe-loue, they cannot see the want thereof: nay, being puffed vp with carnall wisedome, they doe vtterly despise and reiect the same. Is it any meruaile if they want the supply of that grace, which they so abase and contemne. Is it not iust with God that the scorner shall seeke wisedome and yet not finde it? Because he despiseth the substance, while hee hunts after the shaddow. And if now it please the righteous Lord, to giue him his desire, and send leanenesse into his soule, that not onely that which he seemed to haue, shall be taken away from him, the

light hee hath shall be quenched, and by degrees extinguished; yea, the spirit of God instead of restrayning him formerly from some outward euils, and so happily affrighting his conscience with sense of inward rottennesse, shall now giue him vp to his owne lusts, euen to commit sinne with greedinesse: Is not this the happinesse that hee specially dreames of, to be past feeling of sinne, that so hee may make vp his measure without controulement. Are not the wayes of God most equall herein? Shall not the mouth of iniquity be vtterly stopped? Haue not the wicked herein more at the hands of God then they can desire? Doth not he giue them herein much more then he oweth them of all outward blessings? Doth he not afford them more plenty of spirituall meanes then they doe desire? Doth hee not respite them in his great patience, many a time beyond their owne fond and counterfeit vowes, in the day of their distresse, sparing them further then themselues doe wish, and repealing that sentence, which in their suddaine flashes they haue pronounced against themselues, if they should hereafter turne to their vomit againe: yea, still drawing them to him with the cords of Loue, when they haue cast off his cords, and fall desperately from him? Is not the Iustice of God most righteous, euen his enemies being Iudges. And surely as is the Lord, so is his Word herein, most holy and righteous. If it crosse the wicked in their desires to discouer that inward corruption, whereof they are ignorant, and wherein they fauour themselues: Is it any lesse then stands with the Power of the Word, euen as fire to search the hidden parts, yea, as the light, to lay open the darkest corners.

And if now the wicked vpon their first entertainement of the word desirous happily to gaine credit, and applause thereby, be iustly confounded by the power thereof, enraging their consciences by it inward search, is not the wisedome of God admirable, thus taking them in their craftinesse. Is not his goodnesse iustifiable, thus preparing them

them hereby to repentance? If now the loue of sinne, will giue no way to sound repentance: Is not yet the wisedome of God herein more admirable, that whereas the wicked deuise some sleight euidence to conceit a false conception, their slauish humiliation shall further hereunto, and hereby flatter them in a new birth. And if thus conceiting a false conuersion for a true, because they cannot endure the trauell of a true birth, they shall now encroach vpon the priueledges of the new man, mis-applying and challenging those ioyes and comforts vnto their festered and rankling soares, which belong onely to those that are healed, and so instead of being further searched and launched by the law of God, shall vnseasonably apply vnto themselues the sweete promises of the Gospell, and will endure nothing but lenitures and cordials?

Is the word of God vnequall, because they vnfitly apply it, nay is it not most equall, in offering that indifferently vnto them, which if they could wisely apply, would proue soueraigne vnto them: Yea, though they apply it amisse, yet herein is iustifiable, in that themselues are their owne caruers in the misapplying thereof? If now vpon the misapplying of the Plaister before the soare be soundly healed, it doth hereby more fester, and putrifie inwardly, and so breake out to a cancerous vlcer. As the word was not first to be blamed, in discouering the soare, that so it might bee prepared to it cure, because, if there had beene no pray the Lyon would not haue roared: So now much lesse, may it be iustly challenged, to be the cause of it further rankling, seeing the misapplying thereof hath effected the same.

And therefore as it were extreame folly to charge the heat of the Sunne, to be the cause of stench and putrifieation in these inferior bodies, which being well disposed are purified thereby, and are onely subiect to tainture by their owne indisposition, and aptnesse thereunto: so let it be the shame of Popish glory, to hate the light, because their vvorkes are euill. Yea let this be the confusion of their carnall

nall wisedome to challenge the glorious light of the preaching of the Word, as the cause of sinnes abounda[n]ce, that hereby they might colour their despising and persecuting thereof, not onely in that by opposing the light they make vp the measure of their owne sinnes, by denying to themselues, and others, the meanes of life and happinesse. But hereby also prouoking the righteous Lord to auenge vpon them the contempt of his word in giuing them vp to such outrage and monstrous wickednesse of combustions and murthers, which the true wisedome of flesh, for it owne safety, can no way indure, that so her owne louers, euen out of loue to themselues, must needes hate the whore, and make her desolate: and so the Iustice of the Lord may shine more gloriously, in rewarding her as she hath done to others, and sheathing her owne sword, in her owne bowels. And is not the Word glorious in iudging the Whore euen by her owne mouth, and taking her in the snare, that she hath layd for others, and so ouertaking her in her moneth and ripenesse of iniquity. Who so is wise he shall vnder-
Hos. 14. 13. 14. stand these things, and to whom the arme of the Lord shall reueale them; for the wayes of the Lord are right, and the iust shall walke therein, but the transgressor shall fall in them.

Let it therefore be the shame of Popery thus to traduce the light, and let it be the glory of the Gospell, thus to discouer their shame, for, if it were not powerfull, why doe they spurne against it? if they being galled thereby, doe spurne against the same, let them thanke their owne rottennesse, and iustifie the powerfull Word. But if being couered thus with shame, they will not seeke the face of God in Iesus Christ, the Lord will further glorifie his Word in hastening their confusion, and gathering in the first borne to his glorious appearance.

And shall the blasphemous Atheist escape any better? Surely, as it is extreme folly in him, to barke against the Moone, because it giues him light, to his desperate wickednesse (for what wisedome is there to condemne that, which

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is so fauourable vnto vs) so doth this folly threaten his confusion, as both discouering his accursed spirit, imputing that obstinacy in sinne, to the Word, which ariseth from his ignorance of the power thereof, and Rebellion against the same, and thereby hardening his neck against all hope of reclaiming, as reiecting the Word, which is onely anapleable hereunto. For what though as the heate of the Sunne doth harden the clay, so the power of the word indirectly occasions the encrease of sinne in the froward heart: Is the word in vaine while it doeth that vnto which it is appoynted? Is not the wisedome of God herein more glorious, who as he would neuer haue permitted euill, but that he can bring good out of it: so he turneth the rage of man to his glorious praise. Not onely making way hereby to the iust confusion of the wicked, for the aduancement of the glory of his righteous iustice: but also discouering herein the riches of his Free Grace, in softning the hearts of his Elect by the same meanes, whereby the wicked are hardened, and so by these contrary effects aduancing the Power of his mighty Word, which with the same breath, is thus able to kill and to quicken.

And therefore as the Atheist hath no iust cause to stumble at the power of the Word, because Iniquity is discouered and enraged thereby, so much lesse may hee iustly challeng the prouidence of God, in accompanying his word with such great patience and common fauours, seeing as the Lord hereby giues him his desire, to inioy the pleasures of sinne, that so he may haue nothing iustly to except against his goodnesse: so by this his long suffering, hee doth also inuite him to repentance, and so makes him more inexcusable if he abuse the same. But howsoeuer, the filthy will be filthy still, yet let the seruants of God magnifie his wonderfull mercy, and free kindnesse towards them, in softning them by the same meanes whereby hee hardens the wicked: yea, turning about the hardening of the reprobate to bee the meanes of their more close walking with their

God, and dependance on his free grace, in the sense of their fayling, when they doe their best; yea, let them euermore blesse the name of the Lord, that seeing the righteous shall hardly be saued, they may yet haue some hope of life, in so great conscience of their corruptions, that they can yet follow after righteousnesse; notwithstanding, the streame runnes contrary, and their labour is so thanklesse, and dangerous in regard of present successe, seeing iniquity doth so swarme and preuaile: yea, let this bee their euidence, that Christ raignes ouer them, euen in the midst of their enemies: that euen where Satan hath his throne, there God shall haue his glory: Antipas his faithfull seruant shall seale it vp with his blood: or if this bee not yet the triall, yet Ieremie shall be smitten with the tongue, and holy Iob shall esteeme the booke that his Aduersaries writ against him, to bee the most glorious Crowne that may adorne his head: Yea; the more that the word of God is blasphemed by the wicked, the more watchfull shall his children be, that they giue no iust offence, that so, either they which speake of them as euill doers, shall glorifie God on their behalfe, and so by their holy conuersation be won to the obedience of the Gospell, or bee made more inexcusable, when their mouthes shall bee iustly stopped, if yet they shall not cease to speake euill of the righteous wayes of God.

And this may also stop the prophane mouth of the filthy Libertine, that though hee turne the grace of God into wantonnesse, imagining his security and senselesnesse in sinne, to bee the assurance of his happinesse, yet the Word is holy, yeelding no apperance, much lesse allowance hereunto, yea righteous herein is the mighty Word, in giuing him vp to such a reprobate sense, through his perverting of the chiefe errand thereof, (the mercy of God in Christ Iesus to repentant sinners) which if he could rightly apply, might make him capable thereof: yea, meruailous is the wisedome of God herein, that by the contrary apprehen-

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ſion of the promiſe, and preparation thereunto by his ſeruants, hee confounds the peruerſeneſſe and prophaneneſſe of the Libertine: If yet the filthy will be filthy ſtill, let him know this for his further confuſion, that as the Lord will not faile ere-whiles, to awaken his ſenſeleſſe conſcience with ſome inward qualmes, or outward croſſes to confound him in his ſecurity, that ſo hee may bee forced to acknowledge and ſeeke to the power of the Word, which hee hath ſo abaſed: ſo if for all this he will not be reclaimed, but by miſtaking and miſ-applying the mercy of God, ſhall thereby bee caſt into a deeper ſleepe, the Lord ſhall glorifie his Word in giuing him vp to a ſpirit of giddineſſe, euen to heape vp teachers vnto himſelfe according vnto his luſts, that may anſwer him according to the ſtumbling blocke of iniquity, which he hath ſet vp in his heart, that ſo he which could not commit ſinne ſo ſecurely, but that his heart did ſometimes ſmite him for the ſame, might now continue in it more freely and deſperately, as being warranted hereunto by ſuch accurſed deceiuers.

Behold here the wiſedome of the wicked in ſin; and obſerue withall the wiſedome of God in taking them in their craftines, that they may ſecurely dwell in wickednes, their firſt policy is to make their conſcience ſenſeleſſe, and that they may bring it to this paſſe, their deſperate wiſedome is to multiply ſin with greedines, that ſo by this cuſtome and outrage, they may grow to an habite; and ſo by often putting the iron in the fire, may in the end harden and ſtupifie their harts: that as it falls out with thoſe which often drinke ſtrong poyſon, that in the end they can digeſt the ſame without any ſenſe or danger, ſo the wicked by often drinking in of iniquitie with greedines, become ſenſeleſſe at length, both of the euill and of the danger thereof: whereby as they take occaſion to commit any notorious outrage whatſoeuer, ſo they become hereby obuious to the ſcandall and danger of the world, which cannot but take notice of what themſelues are ſenſeleſſe of, & by it clamorus

and iuſt ſcandall, either awaken them to repentance, or conuince them to punishment. Behold how the Lord takes the wiſe in their craftines: They deſire to be ſenſeleſſe of ſin, that they may commit it more greedily, and the more greedily they commit the ſame, the more they prouoke the world through their ſcandall, and it one danger, to awaken them thereout: what remedie is now left in carnall wiſedome to make vp the breach, and lull them a ſleepe againe. Behold againe the hight of this wiſedome in ſin, and obſerue how the Lord takes the wicked in their craftines. If Elia will Prophesy no good, but euill vnto vs while wee ſleepe in ſin, yet welfare Zidkiah, that will warrant good ſucceſſe therein, flattering vs that wee may go vp and proſper, becauſe hitherto it hath gone well with vs, and though he lie falſely, yet he will walke in the ſpirit, that hee may deceiue more effectually, yea hee wants not his rough garment of tything mint and comin, yea he will not ſpare herein to humble fleſh by voluntary deuotions of Pilgrimage penances, and ſuch like trafh to the ſatiſfying of the fleſh, euen in a great ſhew of wiſedome to abaſe the ſame. And what now ſhall be ſpared for the ſinne of the ſoule, though it be to the parting with our ſubſtance, yea our firſt borne, and all yea which is the hight of this delu-ſion ſhall not a greater ſinne be made a price for the leſſer? ſhall not the murther of Princes become an expiation for all our perſonall ſinnes. Behold here the depth of the Miſtery of iniquity, and admire with me the Juſtice of God in taking the whore and her accurſed brood in their owne craftines, that while they eſteeme their owne blood vile, that they may murther the Lords annoynted, they haue iuſtly brought the Kings of the earth vpon their heads to ſecure themſelues in ſubuerting Antichriſt, whom otherwiſe they could haue bene contented ſtill to haue made their band for the ſatiſfying of their luſts. Oh! the vnſearchable riches of the wiſedome, and mercy of our God, who turnes about the carnall wiſedome of man, tending

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bing only to it present bodily good, to be meanes of remouing that great stumbling blocke, whereby their soules were ensnared, that so they might ascribe vnto him alone the glorie of their true happines, so farre aboue, and contrary to their corrupt intent.

Well, thus we see how the Lord takes the wise in their craftines. That the world may securely reuel in sin, the false Prophet must bee a snare vpon Mispah to cry ayme thereto, that so the blind leading the blind, both may fall into the ditch.

And is not this prouidence of God very remarkeable, in these daungerous dayes of the contempt and peruerting of the word of God? that though the Lord feedeth the hungry with good and wholesome food, yet the daintie and full stomake, is either choaked with chaffe, or puffed vp with wind, that so seeming that which he is not, he may not see what truely he is, and thereby be both preuented of sound curing, and withall hardened to destruction. Behold here then some further light to iustifie the Prouidence of God in the ouer-flowing of sinne, amidst so glorious light of the Gospell. Not that the word is any true cause thereof, but onely a meanes to discouer and conuince the same: whereby as through our naturall rebellion the more sinne is conuinced, the more it is enraged and so encreased thereby: so through carnall wisedome, the light being peruerted, becomes a broker vnto sinne, and thereby proues a further meanes to encrease and ripen the same. And yet all this in great Iustice, and exceeding Equity. The Lord herein giuing the wicked their desires, for the accomplishment of his righteous decree in their condemnation, in that themselues are their owne caruers in the meanes there vnto. And all this executed by his mighty word, becomming thus vnto the wicked, a sauour of death vnto death: whereby as he taketh the wise Papist and Atheist in their Craftines, so doth he, also iustly confound the Prophane Libertine, who while he fathers that vpon the Word which proceeds from his

owne corrupt sense and application thereof, doth therefore Iustifie the word in his hardening thereby, and so is Iudged by the Word, while he peruerteth the same, to such ends, as are contrary thereunto.

And thus hitherto for the Iustifying of Gods prouidence in disposing of such greuious sinnes, as do accompany and preuaile euen in the most glorious light of the Gospell of Iesus Christ.

CHAP. 2.

Wherein first an entrance is made by way of *Application* vnto the *Particular sinne of Murther*, being the *proper subiect of this Treatise*: where 2. The *Progeny* and *heynousnesse of this sinne* is discouered and enlarged. 3. The *causes and occasions* thereof in generall are explained. 4. The *Dangerous Effects*, and consequences thereof are detected. And so 5. Such *seuerall vses* are propounded as both tend to the *preuenting* of this sinne, as also for the wise *suppressing* and weeding out thereof.

FRom that which hitherto hath bene discoursed concerning the Prouidence of God in disposing of such multiplicity and encrease of sinne, in this glorious light of the Gospell, we may gather these Conclusions.

First, that the Gospell is not properly the cause of these euils, but onely 1 the ignorance thereof, 2 perverting the light, to the iustifying of sinne, or else our want of loue, and so obedience thereunto.

2 That as Ignorance breeding Error, and so Disobedience to the truth, is the Mother of all that grosse wickednesse that is discouered thereby: So in that Popery is the chiefe and onely Patron of ignorance, so it becomes also the very Chaos of all errors and delusions, and so proues the maine Broker to all grosse and desperate wickednesse.

3 That whereas the weapons of Popish warfare are only carnall and diuellish vsing these as her last refuge, when her

her Paper bolts, and enchantments will not prenaile, to rote out and destroy all her opposits: as being that Scarlet-coloured Whore, whom nothing will secure and satisfie but the bloud of Saints, and all such as shall oppose her Tyranny: Therefore, howsoeuer all other sinnes are harboured in her bosome, as being ashamed to haue them knowne to the world: Yet this sinne of Murther is her cheife darling and glorious sinne, whereof she is so farre from being ashamed, as that she raignes only thereby, and triumphs therewith; not onely vpon her pretended power of the secular sword, whereby she arrogates supreme authority ouer life & death: But especially vpon pretence of the Power of her Keyes, whereby presuming ouer the soules as well as the bodies of men, she thereby confirmes and iustifies this her vnsatiable thirst of bloud, as either serving for the god of their soules, whose bodies she butchered, or else by cutting off such supposed Leapers, thereby securing the estates of others. Thus doth her Progeny declare the same, who is of her Father the Diuell, that was a murtherer from the beginning. So her condition doth import no lesse, who being an harlot, hunts for the precious life of man: so her very Name doth portend, and glorie therein, as being that Apollyon, that Child of Perdition, ordained of God in his Iustice for the plaguing of vnbeleeuers, and thereby to ripen her owne destruction: yea her very Habite proclaimes the same, as being Died bloud-red with the slaughter of the Saints, and her End also shall manifest the same, when she shall be made drunken with her owne bloud, and drowned therein, because she hath shed the bloud of the Saints. Ioh. 8. 44.

Behold here these the generation of this bloudy sinne. Sathan, the Arch enemy of Mankind, enuying his happinesse, and that especially vnder the Time of the Gospell, that he might vtterly destroy him both rote and branches, head & taile, soule and body, to this end, abusing the security and Pride of the Times, begot thereupon the Whore of Babylon, that great Enchantresse and deceiuer of the world. And that he

he might by this Bastard execute his malice more fully against the Saints, when she came to age & began to reuell in Pride and Soueraignty, then he begat on her this Monstrous and bloudy sinne: whereby as the Viper eateth out the bowels of her Mother, so the first aduentures of this Cruel brat were atchieued against it Damme, one Pope cruelly making away each other: And being thus throughly fleshed and imbrued in her owne bloud. Is it any marualle if she spares not other? Is it not iust with God, that while she spares not her owne bloud, to take away the lines of the annointed of the Lord, that the Princes of the Earth should secure themselues in letting out her life bloud, and consuming her vtterly with fire, that so her Memoriall may perish from the earth. Behold the righteous dome of Iehoua against the Whore: And obserue we wisely herein, the Progeny of this bloudy sinne and issue thereof.

The heynousnesse and greatnesse of this sinne.

Shall we now further way this sinne in the Ballance of the Sanctuary, that thereby we may discerne the greatnesse thereof, & so be brought into greater detestation of ỹ same.

By the Obiect.

First, then let vs measure it, by the obiect against which is committed: and heere consider wee these particulars. First the Murtherer, doth what lies in him to take away the life of God himselfe, in that hee destroyes his Liuely Image in Man: not so much, that outward frame and substance of the Body, as if God were like vnto man in his outward feature, as some carnal Capernaites haue dreamed: as those Acts of the Diuine soule, which it exercised in the bodie, these the bloudy hands, do wholy abolish, whereby man in regard of his better part was made after the Image of God, yea hereby the life of God, his prouidence and other acts of his gouernment is in a manner extinguished in that creature who is thus by cruell hand cut off from that holie regiment.

Psal. 10.

2. The bloody minded man as he thirsts greedily after blood, so doth he lie in waite priuily for his pray, partlie fearing to attempt vpon equall termes, as being through his inward

inward guilt a very dastard, and coward; and partly hoping hereby to make sure worke, when all meanes of prevention shalbe forestalled and frustrated. And doth he not hereby prove oftimes a murtherer of his brothers soule, taking him thus on the suddaine, and so preventing Repentance. May we not consider herein the malice of Diasius the Lawyer, who in a deadly hatred to his brothers soule; first enforced him to deny his faith in Christ, and then instantly tooke away his life.

3 The Murther in destroying his Brother, destroyes himselfe, not only in that his brother wasis owne flesh, but in that he necessarily exposeth himselfe either to be his owne Butcher, though the horror of his conscience, as many have done, or else infally lies open to the sword of the Magistrate, who above all other sinnes will not suffer this unrevenged.

Yea, doth not the Murtherer in sinning willingly, & plotting his cruelty with deliberation, and desperatenes, doth he not herein commonly murther his owne soule, as excluding himselfe through this wilfulnes, the mercy of God.

What should I speake of those fearefull events that have followed the same? hath not the Father murthered the sonne comming home as a stranger, for lucre of his money, & when he came to the notice thereof, did he not first murther his wife, that procured him thereto, and afterward layd violent hands vpon himselfe? And did not this accident bring his onely daughter to an vntimely end, and so the whole roote and branches were wholly cut off vtterly. And if here we shall consider, that hereby many a wife hath beene depriued of her husband, many children made Orphanes, and so exposed to all extremitie, doth not the murtherer make faire worke for the Diuell.

And is not the common Parents hereby depriued of many a good member, doth not the common Mother hereby lament the losse of many a Nursing Father, and so is exposed to combustions and desolations.

Behold heere the haynousnesse of this sinne by the consideration of the Obiect, against which it was committed.

And may wee not hereby also gueslle at it greatnesse, in regard of the subiect that committeth the same?

1 Is not the Murtherer a Traytor in the highest degree, both committing treason against God, whose Image hee thus defaceth, and beeing guilty of treason, against his Prince and Countrey, whom he depriueth of their guard and glory? Is not he a Traytor to his Brother, in surprizing him so cruelly? Is he not a Traytor against himselfe, in betraying his owne life and soule hereby to the graue and destruction.

Surely, if of all other the hypocrite shall be beaten with many stripes, then must the Murtherer looke for his ful payment, because hee crowcheth and boweth to ensnare his poore Brother, he killeth and betrayeth, salueth and stabbeth, saluteth and smiteth, speakes peaceably with his tongue, when his hand is ready to shed bloud: and all this with a breath, to take away breath, and triumph more securely in his masked wickednesse.

What should I say, the Murtherer is an Atheist? If he thought the eye of God were vpon him, hee durst not thus wilfully deface the Image of God.

The Murtherer is an Idolater, in defacing the Image of God, and setting vp the Idoll of reuenge in his heart, which he adores aboue all that is called God, either Gods presence, the Magistrates sword, Gods Image in his brother, his life in himselfe.

In a word, as there is not any sinne wherein the Murtherer hath not a share, so herein is his case most fearefull, and desperate, that not sinning of infirmity but of malice, and digested hatred, as herein he resembles his father the Diuell, so hereby he casts himselfe desperately vpon his malice, to indure vnquenchable torments, for the recompence of his vnsaciable malice.

Thus

Thus by the subiect of this grieuous sinne, wee may take some farther scantling of the haynousnesse thereof.

Shall we now proceede to examine this sinne by the causes thereof, that so we may take a farther view of the odiousnesse of the same? Causes of murther.

Surely, if we looke vp to the first Murtherer that euer was, may we not obserue, that Enuy prouoked him thereunto, because his brothers was accepted, and his sacrifice was reiected, therefore did Cain (saith the Apostle) slay his brother Abell, that was more righteous then he: And was not the pride of his heart the occasion of this enuy, because Caine was not respected according to the conceit of his owne worth; therefore he enuied his owne brother, that was better respected of God then himselfe, and so through enuy shed his innocent bloud. Was not Ioseph sold through enuy by his brethren: Consider we the next Murtherer, recorded in the booke of God: Was not Lamech an Adulterer, and thereupon a murtherer: either inflamed thereto by iealousie, which is the rage of a man, and therefore he will not spare in the day of vengeance, or enraged thereto by lust, which will admit no partner therein. Did not Dauids adultery end in murther? 2. Sam. 11. Is not lust the firebrand to contentions and murthers, Iam. 4. 1. 2. was not lust the cause of that treacherous murther of the Shechemites? Did not lust bring a whole Tribe in Israel to this end? And what caused Absolon to seeke his fathers life, was it not ambition and desire of soueraignty?

1 Enuy.

2 Pride.

3 Adultery.

4 Iealousie.

5 Lust.

6 Ambition.

What moued Ahab to take away Naboths life? was it not a couetous desire to enioy his Vineyard, was not Iudas blinded by couetousnesse, to betray his Master to the death?

7 Couetousnesse.

And may we not see all these causes concurring together in those cruell Iewes, that murthered the Lord of Life? To conclude.

Is not rage and furie vsually the spurre hereunto? Haue not bitter words sometimes ended in bloudy broyles,

7 Rage

9 Bitter speaking:

broyles, and barbarous murthers?

And is not drunkennesse an ordinary harbenger to this sinne, not onely murthering hereby it master suddenly, but also prouoking in his cuppes, to spill the blood of others; so iust is the Lord to meete with sinners in their kinde, that they which make no conscience to abuse and spill the good creatures of God, seruing for the encrease of bloud, and maintenance of life, but haue beene bretheren in such horrible sinnes, shall bee giuen vp to shed the blood of each other, and so depriue themselues of that blessing which they haue abused.

These are some causes and occasions of this grieuous sinne, vnto which, if we shall adde what may bee collected from the consideration of the subiect formerly deciphered, we may conclude, that as the want of Gods feare, is a speciall cause of falling into this sinne, so obstinacy and hardnesse of heart, proceeding therefrom, doth much enflame and harden therein: yea, an enraged and guilty soule, doth oft-times prouoke hereunto, out of hellish despaire.

As touching the Effects of this grieuous sinne, let that suffice which hath beene spoken concerning the haynousnesse thereof, onely giue mee leaue to adde some cautions herein.

Two Cautions.

That though it be a grieuous sinne to shed bloud: yet this neither doth debarre the Magistrate and his Instruments, from executing of Iustice against Malefactors, because they are Deputies vnto the Lord herein, and haue authority hereunto from his Word; neither doth it priuiledge any Priuate man vpon any instinct whatsoeuer, to presume hereunto, though some inferiour calling in the Family hath beene wickedly thought by some to warrant the same, because the power of life & death, is in the hands of the Supreame Magistrate, and such as are immediately deputed from him thereunto.

Though aboue all other murthers, that of our selues is most vnnaturall and monstrous: therefore, as wee may

not

not iuſtifie any ſuch particular ſinnes, by any example of Sampſon, or particular inſtinct. So wee muſt bee meruailous chary and tender in condemning abſolutely their eſtates, that through violence of Tentation, or ſuch like diſtempers, haue made away themſelues, becauſe either they were not themſelues in that diſtemper, and ſo it ſhall not be imputed vnto them, or it was done, not without ſome reluctation, and ſo the Lord may haue mercy vpon them: onely let vs be carefull not to imitate them herein, and ſo leaue them to the Lord, to whom they fall or ſtand.

Thus of the Effects and Iudgement of this ſinne.

Proceed we now in the laſt place to conſider ſuch Antidotes as may preuent the ſame. Antidotes to preuent murther.

The principall whereof is to maintaine peace with our God: becauſe, if our wayes do pleaſe him, he will not only make our enemies to be at peace with vs, that we may not feare to be prouoked, either by bridling their corruptions, as he did ſometimes Labans & Eſaus, or turning their hearts towards vs, as he hath done the hearts of many perſecutors. But will alſo incline our hearts to be at peace with our enemies, either by giuing vs wiſedome to ouercome their euill with good, or affording vs Patience to beare with our enemies, or ſuſtaining vs with meekneſſe, neither to prouoke, nor be prouoked by them. To maintain peace with God.

Now we ſhall wiſely Maintaine peace with God. Vow,

1 If we walke cloſely with him according to his will, with all power and diligence, not leaning to our owne Wiſedome, but relying on his reuealed word, and not preſuming of ought either beyond, or ſhort thereof.

2 If, though we faile and ſlip daily (as who can cleare himſelfe therein) yet we ſhall daily iudge our ſelues, and by repentance renue our couenant with the Lord, warring daily with our corruptions, and maintaining the ſpirituall combat, hereby we may preſerue our Peace with God.

3 If, ſeeing our beſt workes are mixed with ſuch corruption, that if the Lord ſhould be ſeuere to marke what is

done amisse, euen when we doe our best, we shall neuer be able to abide it, we shall therefore daily deny our best righteousnesse, and labour to be found in Christ, renuing our right in him: hereby we shall renue and Maintaine our Peace with God.

4 And yet seeing the grace of God shalbe sufficient for vs, in whatsoeuer wants or extremities may befall, if now we can in patience possesse our soules, not repining at the dispensation of our God, but being contented therewith in all occasions, we shall so hunger after what wee want, as that we can be thankfull for that which we haue, and so husband the same with all vprightnes and diligence to the glory of our God, and the generall good: this is an excellent meanes to maintaine Peace with God. Lastly, that we may maintaine Peace with God, let vs still nourish enmity against the world: because the Amity of the World is Enmity against God: so vsing the good therein, that we hate the euill thereof, and so vsing the good that we trust not therein, so enioying the things thereof, as that we are still ready to part with them at the Pleasure of the giuer: accounting all things as doing, that we may win Christ, and yet by our wise husbandrie, laying vp a good foundation by them, against the day of Christ.

Thus may we maintaine peace with God.

A second preseruatiue against this bloody sinne is to maintaine peace with Men, I say so farre, as possibly we may to haue peace with all men.

This we shall do,

If we be carefull to giue vnto each his due, according to their callings and occasions, as comfort to whom comfort belongs, tribute to whom tribute. &c.

2 If we can in all wrongs, looke vp to God, and so leaue vengeance vnto him, as considering wee haue deserued in his Iustice a thousand fold more.

4 If we be quicke in prouoking to gudnesse, and recompensing the same, and slow to wrath or any such occasions as

as may breed diſcord, and ſuch conſequences, as followe thereupon.

5 Being wiſe, not to further them in ſinne, or ſmother the ſame, vnleſſe it be of infirmity, where there is ſome ſigne of repentance, as knowing that brethren in euill will proue whippes to each other. They haue not loued ſo dearely, till their turnes be ſerued, as when they haue their will, they will hate moſt deadly. Witnes Ammon his dealing with Thamar his ſiſter.

6 Laſtly, that wee may keepe peace with men, bee wee very wiſe in ruling our tongues, auoyding raſh cenſuring, vpbraiding, taunting, &c, whereby anger is kindled, and reuenge prouoked.

Thus may we maintaine peace with men.

A third Preſeruatiue againſt this Monſtrous ſin, is wiſedome to auoyd the occaſions thereof.

Which are thoſe before touched.

As Pride, Enuie, Luſt, Ielouſie, Ambition, Couetouſnes, Rage, Bitter ſpeaking, Drunkennes, and the like.

Vnto which we may adde theſe that follow.

1. Euill company as being a ſpeciall fireb, and as to all other ſins, ſo this: how many murthers haue bene hatched and atchiued by the Opportunity and Benefit hereof.

2 Diſcontent whereby the mind being inwardly at war with it ſelfe, cannot be at peace with any other, but hath this onely deſperate remedie to eaſe it owne feuer, euen to fall vpon any that ſtands in it way, friend nor foe, nothing comes amiſſe.

3 Superſtition as bewitching the heart with ſuch inſatiable loue, that it thinkes no coſt to deare, no loſſe to great for the ſatiſfying of it will worſhippe, no though it were to cauſe their children to paſſe through the Fire, though it were to launch themſelues with knives, and offer vp their bodies for the ſinne of their ſoules. Math. 6. 5. 6.

4 Vnlawfull recreation or abuſe and exceſſe in lawfull.

Thus may we preuent this bloody ſinne.

Laſtly,

Lastly, also take we some good directions how to weede it out. and here there are.

Some instructions for the Magistrate, that seeing the sword is put in his hands, therefore he beware how hee suffer the Murtherer to escape, least he heare that sentence, because thou hast suffered a man to escape that was appoynted to death, therefore thy life shall go for his life, thy people for his people.

2 Whereas there hath bene of antient time (when trialls of titles depended rather vpon valour then truth) an ordinary manner of dissiding great differences, by single combate betweene two parties, this as it is vtterly vnlawfull, and so no better then murther, because they are not equall meanes to dissolue controuersies. And 2. It falleth out that he is Conquerour before men, who is guilty before God: therefore the Magistrate must in no wise giue way to these, least he be guilty of the blod that is spilt hereby.

3 Much lesse may he tollerate those single combates, that rise vpon quarrels, and vaine pleas of reputation, Valour, disgracefull speeches, &c. because they haue neither any sound warrant from the Word; no, not in any reason, or equity may be endured.

4 As for Sanctuaries and Popish Receptacles, for Murtherers, neither may the Magistrate allow of these, because the Lord hath expressly commanded, That such an one shall be taked from his Alter and die, Exod. 21. 14. according as Ioab was serued in the like case, 1. Kings 2. 24.

5 Seeing populous assemblies, vnder pretence of Recreations, are vsually occasions of Quarrels, and so of murthers: therefore the Magistrate must be meruailous wise, in giuing an Inch, least the People take an Ell, rather studying to restraine the vnbridled corruption of the people, with such as may humble the flesh, then to yeeld them any occasion, to turne their liberty into wantonnesse, remembring that the pretence of such liberty, hath beene the colour to draw

vnlaw-

vnlawfull assemblies together, and so prouoke to Rebellion, and great blood shed. Consider the blood that was spilt in iest, when Ioab and Abner met together with their companies, and tell me whether that iest were not in earnest, that merriment, madnesse.

Thus for the Magistrate.

For Priuate men, let them wisely obserue those rules, deliuered formerly for preuention of this sinne, and the same will also enable them to weede it out.

And thus hitherto of this bloody sinne, together with the Nature, Haynousnesse, Causes and Meanes to preuent the same.

It followeth now that wee make some particular application hereof vnto the instance in hand, that so wee may discerne the truth of this Description, confirmed in this example: And therein wonder at the wisedome and prouidence of God, in permitting so horrible a wickednesse, and after so long concealing thereof, in due season discouering the same.

Chapter. 3.

Of the particular Murther at *Halsworth*. And first of the *occasions* and *causes* thereof. 2 Of the *Actors* and *Accessaries* therein. 3 Of the *Parties* that were *Murthered*. 4 Of the *Manner* and *Circumstances* how they were made away. 5 Of the *Meanes* to conceale the *Murther* beeing committed. 6 And diuerse *obseruations* considerable on either side.

HAuing thus discoursed of the Nature of Murther in generall, It now remaineth that we examine the Particular instance that hath occasioned this Discourse. Namely, the Murther that was lately discouered and committed at the Last Assize at Berry.

Wherein first offers it selfe to our consideration such circumstances as occasioned and drew out this sinne. The

Maine Roote, and ground whereof, was this.

One M. Norton dwelling in the Towne of Halsworth in high Suffolke, being a man (though of faire possessions) yet of a very foule and euill fauour: Both in regard of his Profession, as being no better then a Church-Papist, the most dangerous subiect the Land hath: As also in regard of his practise being sutable to his profession, and therefore of necessity debosht and desolate, hauing his neighbours vineyard lying by him, cast his eye vpon it; and hauing got some hold in the Land of his Neighbour, Widdow Leeson, either beeing morgaged vnto him, or forfeited vpon the morgage, that he might cleare the land wholly to himselfe from the widow and her Issue. First attempted by cunning sleights, and secret oppressions: yea, by feined kindnesses, as feeding them with money, and to draw the widow, and her children to his Lure: or else to inwrap them so in his snares, that vpon any occasion he might either curbe them, or make pray of them. To this end when otherwise he could not bring them to his bent, vpon a pretended Action, he cast the eldest of them into Prison, that so his misery might terrifie the rest: where either by some secret stratagem, or else (as the most credible report is) being debarred of necessary sustenance, his friends not being suffered to minister vnto him, and his (Iaylor happily beeing fed to restraine him thereof) he pined euen through want, and so perished in the Goale.

This was the first Scene of this bloudy Tragedy.

Whereon, before we go further, let vs pause a little, and obserue somewhat thereout for our better instruction, both to iustifie the former discourse of Murther, as also to preuent the like ends in our selues, laying to our hearts such things, as may be gathered hence.

First obserue we the Roote, and foundation of this misery, and that the rather, because it is not our owne conceit, but the censure of the right Honorable and thrice Reuerend Iudge, who vpon Nortons appearing at the Barre, did so diuinely

uinely challenge him, that he was the roote, of this practise, the other, that were his instruments therein, were but the branches springing vp there-from, he was the sword that cut those innocents liues asunder, his agents were but the hands to execute therewith. This roote thus branded and layd open in his colours. Obserue we further therein these Particulars, 1 his inward condition, as being a Papist in heart, and so, as making no bones of any sinne, so especially lesse sticking at the sinne of blood, as being the glory of his Idol, and prop to maintaine the same: & therefore honoured with no lesse then the imputation of merit. And yet withall being a Protestant in shew, that so hee might the better colour and shuffell vp his sinne, and with the harlot wipe his mouth, as if he had done no iniquitie, whereby 1 wee may take the true scantling of a branded Papist, that though hee be humble like the lambe, his pretence be saluation, yet he speakes like the dragon, nothing but blood and fire, when he cannot deceiue otherwise, he pretendeth like the harlot, offerings of peace and payment of vowes, yet her wayes go downe to hell, and her pathes to destruction. And so wee may be aduised to looke for no better at their hands, who eate of our bread and go vp into the house of God with vs, the as Dauid complained of such treacherous friends, euen to lift vp the heele against vs, and if they can doe it finely, euen to Poyson vs with the host which they haue consecrated for our welfare. And therefore of all other to bee most iealous of such hollow friends.

Reuel. 13. 11.

Pro. 7.

Psal. 55.

2 From the inward condition of this bitter Roote, also proceed we further to his outward estate. And that first in regard of his meanes, being of faire reuenew, sufficient if hee could haue bene content to his bountefull mantenance, yet if we cõsider withal his abuse of this large portion, by roysting and prodigality, wee may easily discerne euen great feare of want in much aboundance, and thereby imagine what such feare of want may prouoke vnto, euen an vnlawfull desire of what is not our owne, as a iust punishment

for the abuse of our owne, and so as opportunity and power is on our hand, such an effecting our desires, as by the close conuayance thereof, may be free from blame or shame. Behold here then the causes and prouocations to this bloody sin, Luxurie threatens want, and feare of want breeds couetousnesse, couetousnesse leads vs blindfold to make pray where we fasten first, and opposition begets murther to conceale, or Iustifie the same. Thus Ahabs prodigality in maintayning Baals Priests, prouokes him through diuine iustice to couet his Neighbours vineyard, ỳ so his violation of Gods honor might be iustly auenged by the crie of ỳ innocent blood, which he so cruelly spilled, and that hee might cloake and iustifie his deuouring thereof, the blood of Naboth must write the deed, and pretence of religion, and iustce must peale and confirme the same. And thus our Ahabs prodigality in maintayning happily such croaking frogges as runne vp and downe the world to make combustions and massacres, prouokes him to couet his Neighbour Leesons vinyard, that lay pat for his tooth, and that he might more securely make pray thereof, the blood of her children must confirme the same, when otherwise by cunning & fairer meanes they will not be brought thereto, and pretence of law, & equity must colour the fact, that so it may passe currant with men, what is abhominable in the sight of God. Whereby we may learne, as to walke frugally in that competency which God hath allowed vs, least otherwise a great deale, may proue too little, and that in smallest measure we may be content, remember we that our liues consists not in aboundance, but in the blessing of God, who makes a small thing sufficient, where he affords no more, labouring with all dilligence to husband that little we haue, that so in the hand of the diligent may be plenty, whereas the reuenues of the sluggard do soone fade and molter away. A thing of very fearefull experience, for the most part in our Gentry, that as no reuenue will vsually serue their luxurie and excesse, so they are so fine fingred that they cannot

Math. 6.
Psal. 37.

cannot labour, and so high minded they are, that they are ashamed to begge, and therefore their last refuge is, either to turne Cheators in gaming, or huntsmen on the high way, or Pandors to bandy houses, or which is the fayrest, Layie Abby-lubbers, I should say Almes-men, to be fatted vp in the sty, and hardned to destruction.

Before I passe this first Scœne, obserue wee yet one thing more in this bitter roote, namely, his manner of proceeding in this Bloody Tragedy. At the first very Fayre, and charitable to the outward shew, feeding them with money, and feasting them with good cheere, sorting them with boone companions, to passe the time away merrily, but indeede, to cheat them of their money, and make them secure: At the next bout, more roughly yet conuayed with great cunning, and secrecy, vnder pretence of Law, casting into prison, and if this will not doe the feat, then at the last, murther & confusion: Iust so dealt Pharaoh with the Israelits, and so this bloudy Pharaoh dealt with these Widdowes children, and surely such are all the wayes of sinne, such and no better, is the successe of all sinners, though the wine bee pleasant in the cuppe, and sweete in the going downe, yet in the end it bites like a serpent, and kils like a Cockatrice, though Iael inuite Sisera into her Tent, and lull him asleepe, yet in the end shee fastens him with a naile to the ground. Loke we therefore to the end of sinne, and so the sweete beginning shall not deceiue vs, and distrust wee then the wicked most, when they most fawne vpon vs, because though their lips drop hony, yet swords are in their hearts, and they may be sheathed in our bowels, before wee are aware of them. Vse. Pro. 23.

Thus of the first Scœne of this Bloody Tragedy.

The second followes, more bloody and desperate. The next sonne, Iohn Leeson, laying claime to his Inheritance, hath his mouth stopped with a good round summe of money, and withall, a guard is set vpon him, of bloudy and desperate villaines, yet masked vnder pretence of god fel-

lowes and acquaintance, both to fleece him of his money, and make him ſure enough from making Hugh and cry after them. By theſe hee is encountred, and trayned to an Ale-houſe vp at the Mill-hill, a place remote from much cõpany, and ſo fit to doe miſchiefe, here his head is filled with drinke, and his mind ſecured by ſports and gaming, from feare of danger, here hee is detained by theſe meanes till the night, and then he is knockt on the head, and ſtript of his money, and his body is dragd to a great pond, not farre off, & is faſtned in the deepeſt part thereof with a ſtake and block thereupon, that ſo it might not riſe vp to diſcouer the wickedneſſe.

Vſe. Behold here firſt the progreſſe and encreaſe of ſinne, if ſecret oppreſſion will not prevaile, if cunning will not carry it, then open violence ſhall: if there be no remedy, then blood muſt quench the thirſt. Thus Dauid when hee had abuſed Vriah, by taking away his wife, howſoeuer hee would faine haue ſpared his ſeruants life, by making him an inſtrument to conceale his Adultery, calling him from the Campe to that end, giuing him wine to make him forward to his liberty: yet when he ſaw theſe meanes would not prevaile, then his laſt refuge was to take away Vriahs life, that ſo in his end, his ſinne alſo might ſeeme to dye, which indeede, was the onely meanes to make it crye loud for vengeance. And let this aduiſe ſinners to preuent the beginnings of ſinne, leſt when they would, they cannot ſtay the rage thereof. If yet through carnall wiſedome, they will ſtill goe forward, hoping by one ſinne to hide another, let them know, that their wiſedome will prove their confuſion, ſeeing while they thus ripen their ſinnes, they in the end cry loud in the eares of the Lord for vengeance, who will in due time recompence innocent blood vpon the ſhedders thereof: ſo Dauids Children repayd the price of the Blood of his ſeruants, and Nortons blood is like to anſwer for the bloud of his neighbours children, as Lands hath done already. Laſtly, obſerue we heere, the Iuſtice of God in making

partakers

partakers in sinne Instruments to punish each other. For to speake a little of those, that were conuicted of this murther, what were Land & Worlish any other, then Prophane and loose persons, hauing sold them to doe wickednesse, euen to any that would hire them thereunto: As for Land, why, he was Nortons Instrument from time to time, to serue his Writs, and bring any into his snares and cruel clutches: nay, he was the Diuels Factor, to draw fooles from drunkennesse to shame and spoyle, as himselfe confessed euen vpon the Gallowes. To speake more sparingly of Worlish, because the Lord hath yet respited him to repentance, in hope that he will further discharge his conscience and satisfie the world, in the more full discouery of what yet lies in darkenesse: Yet as there is sufficient to condemne him at least, as an accessary, euen out of his owne mouth, as shall hereafter appeare: so were he not guilty of this sinne: yet, as he confessed on the Gallowes, his loose and prohane life were sufficient to bring him to that shamefull end. Such were these parties that are hitherto conuicted of the murther, whereof the one is already executed, the other onely respited for his owne, and the publick good. And what were they that fell into their bloody hands? surely fit companions for such Copesmates, brethren in euill, companions in prophaneneſſe, drunkards, and what not; and therefore iustly dying in their owne sinnes, howsoeuer vniustly, in regard of the instruments and manner thereof, yet iustly, I say, by the righteous doome of the Lord, who makes brethren in euill, instruments of each other punishment, that as Land and Worlish were the meanes to bring them to their ends, so their deaths hath, and will be the ouerthrow of their murtherers.

Thus of the second Scœne of this cruell Tragedy.

The third followes yet more fearefull and bloody.

About two yeares after a third sonne rennes the suite for the Land, and hauing procured a suppena to bring the Oppresser into the Chancery, carries his sister along with him Thomas Leeson.

him to ſerue the ſame, where being diſcouered hanging the ſame at Nortons doore, becauſe he either could not, or durſt not meete his perſon, as being through former guilt become more ielous and outragious, they were both ſeaſed on, (I hope you may imagine by the former bloody hands) and ſo (as the pond hath now diſcouered) being cruely made away, were caſt thereunto and ſtaked downe therein, as their brother was, that ſo the fact might bee buried with them for euer: ſo vnſatiable is the thirſt of blood, when once the ſweet thereof is taſted, that ſtill the wicked muſt bee drinking deeper thereof: ſo deſperate is the eſtate of ſinners, that they muſt plunge themſelues ſtill more deepely in wickednes, ſo fooliſh is ſinne to mend it ſelfe by the encreaſe thereof, yea herein moſt fooliſh, when it ſeemes to be moſt wiſe, that while it ſeekes to preuent moſt ſecurely it diſcouery, that ſo it may eaſe the conſcience of the guilt thereof, the more it encreaſeth the guilt, by the ſecret connayance of ſin, euen as the fire the more it is ſuppreſſed the more it ſtriueth to breake out, yea the more man in wiſedome labours the hiding of ſin, and flatters himſelfe in the ſecurity thereof, the more he prouokes the Lord to diſcouer his skirts, the more he haſtens himſelfe to righteous vengeance, that ſo the Lord may haue the only glory of his diſcouery & confuſion, who out of his ſecret connayance ſpares not to chalenge ỹ prouidence of God, as if he ſaw them not or could not diſappoint them. Thus while the wicked ſay peace and ſafety we haue made all ſure, then ſhall a ſuddaine deſtruction come vpon them as the trauaile vpon a woman with child, and they ſhall not be able to eſcape. Thus when Babilon ſaith, ſhee ſits as a Queene and ſhall ſee no euill, then her plagues ſhall come vpon her in one day, ſo righteous is the Lord that iudgeth the whore. Well thus theſe poore ſoules are now buried in the pond, yea a block is layd vpon them ỹ they ſhall not riſe againe. The murtherers they ſing care away, and reuell with their ſpoyle, the world is at reſt, no notice taken of them, no miſſing them by their Freinds,

1. Theſ. 5. 3.

who

who were informed that Ireland had receiued them, no seeking them by their enemies, who knew well enough where they were. If guilt of sinne troubled, yet feare of discouery bit it in, and policy sought to drown the conscience by surfeiting in sin: that so Peace might be at home, as all was quiet abroad. And so foure yeares are passed ouer in great iollity and security. And by this time euen the memory of these murthered soules was buried with them. What now remained? Surely, where man vsually ends, there God beginneth: and whils the wicked slept securely, the vengeance of God was bestirring it selfe. Behold, saith the Prophet, when the Lord makes inquisition for blood, hee remembers it, and forgets not the complaint of the poore. The blood of these murthered soules cried loud in the eares of the Lord, from the bottome of the Pond for vengeance, euen whils the bloud-suckers sang a requiem to their soules. And the Lord awakened at length out of the sleepe of his patience, discouering the murthered by his owne Immediate Arme, and by their discouery, discouered also the murtherers, and so brought them in due season to their iust triall and confusion, as shall appeare most wonderfully in the next Chapter. Which before we enter into for conclusion of this present, and preparation to the discouery. A speciall Case of Conscience comes heere to bee discussed, and resolued. Psal. 9.13. 14.

Namely, that seeing murther is so crying a sinne, that it calls for speedy and continuall vengeance in the eares of the Lord, how notwithstanding it comes to passe, that the Lord differs the discouery and recompence thereof, many yeeres; yea, ages after. That the Lord doth thus deferre this discouery and execution, is not onely apparant by the cry of those soules vnder the Alter, slaine for the Word of God, How long Lord, holy and true, doest thou not iudge and auenge our bloud on them that dwell vpon the earth. But also by the reuenge vpon Sauls Posterity, for his Reuel. 6. 9

slaughter of the Gibeonites, which was not executed in many yeeres after, and the histories of our age doe witnesse no lesse, that many murthers haue laine hid, some 20. some ten yeeres, some more, some shorter time: If we were better satisfied in the true reasons of this Diuine prouidence, 1 some may be giuen in respect of the murtherers: 2 others in regard of the murthered: 3 some concerne the Information of the World: and 4 some immediately concerne God himselfe.

Concerning the murtherers, the prouidence of God is wonderfull in deferring the discouery of their sinne, euen to a long time after, for these Reasons:

Some tending to their good.

Others tending to their further condemnation.

Those that tend to their good, are

First, that by the patience of God, in deferring their discouery and vengeance, they might be prepared meane while to repentance, and so be better fitted to what end the Lord hath appointed, Rom. 4. 2.

Secondly. By the patience of the Lord towards them, if they will not make vse of it for themselues, yet hereby they may be further seruiceable for the common good, in those places and callings wherein God hath set them: as for education of their Posterity, for the maintaining of peace and order abroad, yea happily for the saning of others, howsoeuer themselues are reprooued. So was Iudas a long time concealed from others, though long before knowne to his Master, for the execution of his calling, and seruing his Lord therein.

Reasons tending to the condemnation of these blood-suckers, are,

1 That the Lord forbeares the discouery of them, not onely to make them Instruments of his further Iustice, in peruerting and hardening others, but also,

2 This forbearance is a meanes to harden them in their sinne, and drowne them in security, that so their surprizall being

being more suddaine, may prooue more deadly and fatall to them.

3 Hereby they are also nourished in their Atheisme and contempt of Gods prouidence, and so prouoke the Lord in due time to auenge himselfe in their confusion.

As for the Murthered, there may bee some Reasons of Gods silence and Patience, euen in regard of them. 1 That the crying of bloud from the earth so long deferred to vengeance, may be a Simbole vnto them, of an answer from God at length, because no crie shall be in vaine, which he hath warranted in his word. 2 That the cry of Bloud, though a long time deferred, yet at length answered, may Type vnto them, their resurrection from the dead. The case herein being much alike. That as the bloud though consumed, yet hath a loude cry for vengeance, and shall in due time be recompenced; so the bodies, though rotten in the graue, yet because they rest in hope, doe therefore in their Manner cry for their raising vp againe, and so in due time shall obtaine their desire. Euen as the creature made subiect vnto vanity, not willingly, but by reason of him that hath subiected the same in hope, doth therefore earnestly waite Rom. 8. 19 20.
for the Reuelation of the sonnes of God, that it also may be deliuered from her bondage of corruption, into the glorious liberty of the Children of God.

Touching the World. This Patience of God respecteth it also. And that, to try it affection to Gods Iustice, and such as are taken away, whither they find any want of them, whither they thinke the World is not well rid of them, and that they may be heard of no more, and such like.

But the maine ground of this Prouidence is in regard of God himselfe: and that in these respects.

As first to Iustifie his great Patience, to such horrible sinners: whom he is so farre from taking in their sinnes, that he respites them many times to commit greater euils, that so he may make them more inexcuseable in the day of vengeance.

2 His wisedome is herein magnified, that by respiting the wicked in such horrible sinnes, the guilt of the conscience is hereby so encreased, and at length enraged, that though all other meanes fayle, yet their owne tongues shall be forced to bewray them, to ease the inward pangs, and so to Iustifie the Lord euen out of their owne mouthes.

3 Lastly, hereby the Lord reserues vnto himselfe alone the glory of his Iustice: that when all liues are husht, & murtherers secure, the murthered forgotten, the world careless, all hope past: Then doth the righteous Lord make himselfe knowne by executing of vengeance, to the stopping of the mouth of Atheisme, that saith, There is no God, because the wicked scape scot-free, and to the opening of the mouthes of his children in that gratious acknowledgment, Verily there is a reward for the righteous, doubtlesse there is a God that iudgeth the earth. Psa.58.12.

4 And doth not the Lord discouer herein his absolute power? that seeing the times and seasons are onely in his hands: and therefore when he seeth a conuenient time he will execute vengeance: that it may appeare, his thoughts, are not our thoughts, therefore howsoeuer we may thinke euery moment to much, wherein vengeance is deferred: yet the Lord will deferre the time, that it may appeare to be at his dispose, and yet will do it in the most conuenient time; which may make most for his glory, and affecting of a secure and faithlesse generation. Psal.75.2.

And this may serue for the resoluing of this case of Conscience.

And thus farre of this third Scene of this bloudy Tragedy.

Concerning (as the two former) the Parties that were Murthered, together with the manner thereof, and meanes to conceale the same.

Wherein howsoeuer all was done, that carnall wisedome could deuise: and the patience of God for sir whole yeares together, seemed to applaud, and subscribe thereunto.

vnto. So that now it might seeme, the Tragedy was finished, and all further expectation preuented: Yet as this was the Lords time to put to his owne hand for the discouery of this horrible crime: So when he began once, each creature in his place ministred gratiously vnto him, for the full manifestation and conuiction thereof. Attend therefore in the feare of God, Three other Scenes of this Tragedy. Wherein now the Murtherers are to play their parts vpon the Stage of Iustice. And if euer thou desirest to be satisfied in the wonderful Prouidence of God, both in the discouery of Murther, and challenging of the murtherers, by a strange and secret hand: if euer thou wouldst obserue a full and Honorable tryall of so foule a crime: attend I say in the Name of God, to that which followeth, and if thou beest not fully satisfied in all these, I must needes conclude, that either thou wantest vnderstanding to discerne the Power and Wisedome of the Lord, or thou wantest an heart, to adore, and magnifie the same. Onely my desire is, that thou wouldst not stumble at my weake handling thereof, thereby, to challenge so excellent matter, but rather hereby to prize the worth thereof, as if it could not be sufficiently handled. And if thou discernest any sparke of true light amidst so great darknesse and corruption, any power of God in so great infirmity, my earnest desire is, that hereby thou wouldst ascribe vnto God the glory of his mercy, that so thou mayst begin, where I haue ended, and still inforce and inflame thy heart with such wonderfull workes of God.

Chap. 4.

Where first of the Reason why, howsoeuer other sinnes come after Iudgement, yet this sinne of *Murther* is seldome left vndiscouered. 2. Of the *Many wayes* whereby the Lord hath discouered Murther from time to time, with diuers instances thereof. 3. That it was the *Finger of God*, that detected this blood. 4. Of the *Manner and Instru-*

ments imployed herein. 5. And the ſeuerall *Vſes* to bee made thereof.

HItherto of the firſt part of this Tragedy, concerning the parties that were murthered, and that exhibited in three ſeuerall Scœnes, according to the ſeuerall degrees whereby this murther was committed.

The ſecond part of this Tragedy now followeth, concerning the diſcouery and iudgement of the murtherers. And this alſo is enlarged in foure ſeuerall Scœnes. The firſt whereof containes the diſcouery of the murther, and murtherers.

The ſecond expreſſeth their Iudgement and Conuiction.

The third, their Iudgement and Condemnation.

The fourth, repreſenteth their righteous Execution.

Plato in Timeo.

As in the little world, the ſoule of Man, the vnderſtanding leads the Conſcience, and the Conſcience leads the Affection. So is it in the ſoule of the greater world, I mean Iuſtice, and the due execution thereof: There muſt bee firſt a diſcouery of the Crime, before it be conuicted, and it muſt be conuicted, before it be cenſured. For as Conſcience without Knowledge is blind, and erronious, ſo the will and affections without conſcience, are peruerſe and exorbitant: Euen ſo conuiction of ſinne, before it be diſcouered, produceth erronious Iudgement, and ſentencing of ſinne before it be conuicted, is no better then to peruert Iuſtice, and condemne the innocent: And yet as it cannot be denied, but as the thunder breakes out before the lightning, ſo where the party delinquent is of that exorbitant power, that it cannot ſtand with the ſafety of a diſeaſed ſtate, to queſtion him Iudicially, becauſe his greatneſſe may either outbraue or ſuppreſſe Iuſtice: If in this extremity ſentence and execution, anticipate legall triall, as this is to be aſcribed to the neceſſity of the Cate, ſo it may well ſtand with the prerogatiue

Caſe of the Guiſe iuſtified, and Marqueſſe D'ancre.

rogatiue of the Prince, who in such exigents, may performe Martiall Law: And this also answerable to the diuine Iustice, who in such like cases, vpon it Prerogatiue royall hath executed vpon exorbitant sinners, before their legall conuiction, & iustified his Ministers in the like executions. But as these extraordinary cases, may not prescribe to such persons, and offences as are ordinary, so we may obserue, that the wise Lord in al ordinary trials, hath kept this ordinary course: As first to discouer, though not so much for his owne information; (vnto whom all things past are present, nothing so hid as is not knowne before it is done, much more after) as for our satisfaction: so also in the second place, to conuince sinne being discouered, and then to execute vpon the same. And euen the same course hath our wise and glorious God taken, in meating with bloudy and crying sinnes. Long hath the bloud of these slaughtered soules cryed for vengeance from the bottome of the pond: Long hath the Lord deferred the answering of their crie: but when he saw a conuenient time, he reuoked vp himselfe, He put on righteousnesse as a brest-plate, and an Helmet of Saluation vpon his head, and he put on a garment of vengeance for a clothing, and was clad with Zeale as a cloake: and so according to their deedes he repayed fury to the murtherers, recompence to his enemies. If wee doubt that it was the Lords doing, that his onely hand, discouered the Murther, and detected the murtherers, harken I pray you to the discourse that followeth: and if we shal not herein acknowledge the immediate finger of God, it is because there is no true knowledge of God in vs. You haue hitherto heard the case of the Murthered, how they were brought to their end, how disposed in their end, the bottom of the pond was their Graue, and oblivion was their Motto, and there I hope was an end of their part of the Tragedy. Now harken, I beseech you, to the second part of the Tragedy concerning the Murtherers.

As in the case of *Nadab* and *Abiu*, *Cosbi* and *Zimri*.

And here first are presented vnto you, as in a dumbe shew, the

the carcases of the Murthered raised out of the Pond by a Diuine Instinct, and in a strange and wonderfull manner, discouering and fastning vpon the Murtherers, and these be the Actors in this first Scene. Will you heare the truth thereof confirmed by the story, then hearken I say againe vnto that which followeth, and conclude with the worthy Iudge, that it was *Digitus Dei*, the immediate Finger of God.

The Pond wherein these bodies lay (you must imagine had a Maister) that occupied the Farme and ground wherein it was, vnto whose custody the Lord hauing committed in trust these slaughtered soules, doth now require of him the discouery and restoring of them, for the satisfying of his Iustice. But would you know the manner how the Lord required them of Him? marke I beseech you, and wonder at the wisedome and Power of God herein. Because the bloud of the slaine could not cease crying for vengeance, till they were recompenced: Therefore the Farmer can haue no Peace in his mind, till he cleanse the Pond, that so their bloud may be discouered. Will you see the Hand of God more clearly in reiecting the wisedome of the flesh, and subduing all oppositions, to serue his will? Consider then I pray you the sequell hereof. The Farmer cannot rest till the Pond be cleansed. Why? His owne profit was against it, because it would be great charge and no benefit to him, that had but a short time to enioy it. And therefore his Wife and Friends are also against it, as consulting no further then with flesh and bloud. But God was for it, and therefore he must be for God, or else he shall not be for himselfe, nothing will go downe well with him, till this be done. And therefore he is resolute, it shall be done. Well at length, with much adoo, he sets workemen about it, but God will not be serued by deputies in so glorious a worke: he that had the fowre, while it was not done, shall haue the sweete and comfort in doing it himselfe. And therefore when workemen giue ouer, as dispairing of the successe, or being happily discouraged by friends, Himselfe, with his Brother, sets vpon the

cleansing

clenſing of the Pond. Surely we muſt imagine, not for any profit he expected thereby, for he could not finiſh it without great coſt and loſſe to: but the maine ground was, his mind muſt be ſatiſfied, nay to looke vp higher, Gods iuſtice muſt be ſatisfied, that ſo the glory thereof may be reſerued intirely to himſelfe alone: and therefore when that is ſatiſfied, his mind is at quiet, and his labour is at an end: and ſo the feare of his charge, and loſſe graciouſly preuented. Shall we obſerue how the Lord brought all this about, and that with great ſpeed, and wiſdome for his glory. Oh conſider and wonder at the Wiſedome of God herein. The worke is begun in the likelieſt place for labour and carriage, but the Lord will ſpare the poore mans labour, he meanes not to put him to that coſt, as to lade and clenſe the whole Pond; but onely to diſcouer the Murthered therein. And yet he meanes to abaſe Him, in this diſcouery, euen by the bruit beaſts that hath no vnderſtanding. Will you ſee the proofe hereof in the ſequell of the Story, Oh marke againe, and wonder at the wiſedome of God herein. Our workmen by this time had made worke for the Teame: The Horſes they are brought to the place of their loading. But this is not the Loade the Lord will haue carried out: and therefore the Horſes will not ſtay here, howſoeuer they ſmart, but away they muſt, where God will haue them: Man now muſt bee lead by them, becauſe they are lead by God, that ſo the glory of the diſcouery may be taken from man, and aſcribed wholly vnto the Lord. And ſo after much triall and leading them about the Pond, they ſtay at length againſt the Place where the Bodies lay, & ſo gaue ayme to the workmen to renue their labour. And did they find it loſt labour, to attend the Lord? No ſurely, they had not labored many houers, vntill they light vpon the Bodies that made amends for all. The Carcaſes are found, Time and corruption hauing left nothing elſe, and ſo the Murther being diſcouered, the mind is at quiet, and the labour is at an end, further coſt is ſpared, and God hath the glory, in the

vse of fooliſh and brutiſh meanes. Thus of the firſt part of this firſt Scœne, namely, the diſcouery of the Murther.

Proceed wee now vnto the ſecond part hereof, namely, the diſcouery of the murtherers. And herein alſo obſerue with me a wonderfull and immediate hand of God.

Had theſe Parties bene newly ſlaine, their blood is vſually a meanes to peach their murther; or had their fleſh not bene waſted, and countenance remayned, this might haue giuen ſome light to diſcerne their qualitie and condition; and ſo to haue made ſome way for the finding out of the murtherers, but that carkaſes onely of bare bones, and thoſe haply diſordered, ſhould haue any remaindures left, whereby they might be knowne what they were from others, and ſo bee meanes to make knowne the murtherers, ſeeing this is contrary to all ſenſe, and reaſon, it muſt needs be aſcribed to to the finger of God, euen in ſuch impoſſibility yeelding ſome light to the diſcouery both of the murthered, who they were, and alſo of the murtherers. Will you ſee the proofe hereof in the ſequele of the ſtory, oh then ſtir vp your harts to wonder at the prouidence of God. The carcaſes being thus found, and ſo murther being diſcouered, yet the great matter ſtill remained, that Gods iuſtice muſt bee ſatiſfied in finding out the offenders; and that theſe may be diſcouered, it is very fit to know who the murthered were, that ſo from them and theirs, matter may be gathered to ſent out the murtherers. The next thing therefore now to bee done, is to find out who the murthered were. And becauſe this neither concernes, nor indeed is eaſily to be compaſſed of a priuate braine: therefore the Magiſtrate next adioyning, is acquainted therewith, whoſe paines and wiſedome in this buſines may with honour be remembred.

He taking notice of this diſcouery, cauſeth the carcaſes to be taken charily out the mud, and vſing the helpe of a Chyrurgeon herein, cauſed each carcaſe to bee layd out ſeuerally by it ſelfe, in it proportion, ſo farre as the bones would afford it, and ſo making ſpeciall ſearch into each carcaſe, conſider-

cerning fractures, or any such defect, that might giue any light for the particular knowledge of them, somewhat here appeared that by the helpe of further intelligence, gaue some inkling hereunto. To this end the inhabitants thereabout were called vnto this spectacle, and so inquiry made amongst them concerning such parties, as were missing within compasse of remembrance: amongst these the mother of these children calls to minde hers, that haue beene missing, and with all remembers, what hath bene formerly related to her concerning the same, both how they were gone for Ireland, which was the generall voyce, but especially she remembers what Worlich, one of the Accessaries (if not a Principall) had told her many months before, that he had seene her sonne in the Low-countries, and was the last man that had him by the hand aliue and dead. Hereupon suspition, and so much the rather, because vpon the discouery of these in the pond, Worlich playd leaft in sight, and flying to Londō, was there apprehēded vpon this euidence: but yet the day was but dawning, more light shortly appeared, by the wisedome of the Iustice, the carcases were searched, and measured: And hereupon question made to the Mother what markes she could discouer to own them. See the wisedome of God herein: all outward tokens might seeme to fayle, yet one remayned; her sonne Iohn was high of stature, sixe foote long, this she calls to minde, and ownes him thereby, and so the measure of the carcase giues him her. And so one sparke begets another. Now she remembers againe, that her sonne Iohn had two teeth broken out of his vpper iaw by a former accident, and the scull being searched approues the same: and so both markes concurring vpon the same carcase, the length and iaw marke: hereby vndoubted conclusion was made, that, that carcase was her sonne Iohns, and thus by the one discouered, the other were gessed also to be hers, the brother and sister that 2 yeares after were cast into the pond, because they lay in one graue together, and therefore were like to lie in one belly: and so collected,

that they that murthered the former, made also these latter away, as vsing one common graue to burie them in. Now all the mistery was, who should be the murtherer of the first: suspition there might be in regard of Norton, and his dealings with them formerly, as also of such instruments imployed by him to molest and oppresse them. Emong whom the speciall was Land the weauer, a man obserued not onely to bee imployed in busines to molest them, but also to insuinate himselfe often in to their companies, and to draw them to much excesse of riot in gaming and drunkenes. These things were now called to minde by many, to nourish suspicion: but yet this was not sufficient directly to chalendge the partie. Behold then the wisedome and power of God, in making the Partie to chalenge himselfe: and that by that meanes, whereby he sought to hide his sin, and elude iustice. For hearing that such a scull wanted such teeth, and so was thereby owned by the mother, his guilty conscience drawes him to the pond, and yet in a shew of wisedome, to bewray him the more: he hopes if that marke bee defaced, the euidence wilbe confounded: and therefore he takes away the scull with him, and foole as he was, that might haue knockt them out himselfe, yet first goes to a barbar to plucke out more teeth, that hee might bee a witnesse against him: and that out of the mouth of two or three witnesses the truth might be confirmed, loe the barbars toole shall not do the feat: and therefore vengeance sends this murther to the smith, and he at length serues his turne, to witnesse against him. And yet the sott must heape more coales one his head, and that in a shew of wisedome to bewray himselfe further: he comes to a woman thereby (that knew him well enough & had obserued his comming & going from the Pond and doings there) yet I say he comes like a stranger, as hearing of such strange newes, and desirous to satisfie his curious eye therewith, enquires of her, where these carcases lay, she replies vnto him, that hee need make no such enquiry, he was better acquainted therewith, and charges

him

him with what had formerly passed: his deniall hereof confirmes the suspition, and convinceth him of the fact. And so hereupon being layd hold one by iustice; diuers speeches and accidents formerly passed long before, are now reuiued, tending to his further chalenge and conuiction. Now it is euidenced that 2 dayes after the murther, Land meting with one of his consorts, asked him when he saw Iohn Leeson: marke saith the worthy iudge, the murtherer askes the other, the other doth not first enquire of him: a manifest token of his guilty conscience, and apparant euidence accusing himselfe. Now it is proued that he and Worlich were in the company of Iohn Leeson at the Mill-hill, after which Iohn was neuer seene againe. Now many other speeches are remembred, that had formerly passed betweene Land and others in their cuppes, tending to the particular fact, of casting them into the Pond, & condemning them by their own mouthes. One special among the rest I may not omit that in a dry summer they talking of casting of Ponds, and ditches, bolted out such words, that if such a Pond were cast (mentioning that where ẏ murthered lay) it would go hard with three or foure of them: to passe ouer others, materiall hereunto. Their examinations are manifest, that no lesse then 28 witnesses gaue in euidence concerning the fact, chalenging Land by circumstance to bee the Murtherer. But in so cleere a light, what need their many? nay indeed any witnesses, when Lands one actions and words are sufficient to conuince him: so iust is the Lord, to cause the tongues of the wicked to fall vpon them, so wise hereby to satisfie the world, and gaine himselfe the glory of this discouery, by taking the wicked in their owne craftines.

Well, thus we haue found out one of the Murtherers, or rather he hath offered himselfe vnto vs vnsought for, or rather indeede, the Lord hath brought him to the Barre, euen by his owne wisedome. And so we may also conclude of Worlich, faine would he haue beene gone, but the Lord

arrested him at Yarmouth, with a fearefull sickneſſe, and brought him backe againe, and his owne mouth must bewray him, to be priuy, at leaſt, to the murther, when he told the Mother, that hee was the laſt man that had *Iohn* by the hand aliue and dead, in the Low-Countries: It being proued that he was neuer there, and expounded wiſely, by the Reuerend Lord Chiefe Iuſtice, that he meant by the Low-Countries, the bottome of the Pond. So now we haue two of the Actors, or at leaſt, Acceſſaries, time will ſhortly (God willing) diſcouer others that are in hold.

Meane while, bleſſe we the Lord, for this diſcouery hitherto, And inſtiſie we his prouidence in meeting with ſinners in their kinde, euen by their owne mouthes. And aboue all, take we heede of wiſedome in ſinne, becauſe it will prooue greateſt fooliſhneſſe in the end. Bleſſe we the Lord for good Magiſtrates, that will ſift and bolt out hidden wickednelſe: and pray we heartily for their liues and welfare, by whoſe meanes we enioy our liues and liuelihoods: yea, that which is moſt precious aboue all, the hope of life to come, in the liberty of the Goſpell, being wiſe in our ſeuerall places, to ſhame and diſcouer ſinne, that ſo wee may bee kept from participation and danger, therefrom, and yet charitable in couering the infirmities of our Brethren, leaſt otherwiſe caſting them off by our rigor and indiſcretion, wee force them to breake out through deſpaire, into deſperate wickednelſe.

Thus of the firſt Scœne of the ſecond part of this Tragedy, concerning the diſcouery of the murther and Murtherers.

Chap. 5.

Declareth the *Conuiction of the Murtherers*: 1. Where the *Euidences* againſt them are publiſhed and opened by the Iudge. 2 Their *Inditements* found hereupon by the *Iury*. 3 Their *Obſtinacy* vpon their finding *declared* and *diſcuſſed*, with the *Vſe* of all.

By

By that which formerly hath beene related, concerning the discouery of the murtherers, and such euidences alleadged thereunto, howsoeuer it may seeme the matter to bee so cleere, as that it neede no further triall, yet this being but a preparatiue to ripen the businesse, that so it might haue it publicke and iudiciall triall at the Barre: It shall be very necessary to adde somewhat concerning ỳ Equity and solemnity, of that honorable trial, to the stopping of all gain-saying lippes, and to the aduancement of Gods glory, in such righteous proceeding. And heere to say nothing of the manner of these Trials by witnesses to proue the fact, and lurers to finde the same, (a course so warrantable, both by the practice of God himselfe, and all Nations, euen by the instinct of Nature, that it shall bee in vaine to light a candle when the Sunne shineth so cleerely:) Giue me leaue, I pray you, to poynt at some things especially remarkeable in this Triall, for the more cleare iustifying, and benefit thereof. As,

First, that whereas out of the mouth of two or three witnesses euery truth shall stand: we haue not onely heere apparant circumstances, euen from the mouth and actions of the Delinquents, to conuince them sufficiently of the Fact, but also no lesse then 18. Euidences were taken by the worthy Iustice, all of great moment, by way of circumstance and consequence to proue the same: whereof, though no more then 18. were produced at the Barre, because time (which there is precious) would haue beene otherwise taken vp, and those that were produced in the iudgement of the Honourable Iudge, were sufficient, yea, more then enough: yet who could deuise more then so many Euidences, especially, seeing the rest all aymed at the same end? so cleere was this Triall, so fully iustified.

Secondly, Whereas exception against Witnesses, as it is vsually admitted in honourable Trials so being denied, may seeme to challenge the equity of them, this is also obseruable

obſeruable for the iuſtifying of this Triall, that howſoeuer the accuſed were obſtinate in denying, or faint in acknowledging the fact: yet, as there was no iuſt reaſon, why they ſhould except againſt the witneſſes, ſo either they did not except againſt them at all, or onely made ſuch cauils, as either were not conſonant to reaſon, or did confound themſelues by their contradiction, or were but triflings to differ or elude Iuſtice.

Thirdly, Whereas in ſuch infamous and ſtrange caſes, for the further conuiction of them. The voyce of the people is as the voyce of God, that what generally is currant and auouched, by the generallity, carries with it ſome warrant of truth: it may bee obſerued alſo for the further iuſtifying of this Triall, there hath not beene hard of a more generall conſent of the people in any Trialls, deſiring the diſcouery of the truth, and approuing, yea, applauding the detection thereof, then was manifeſt at this triall.

Laſtly, If contraries may be gathered by their contraries, ſeeing it is the policy and malice of Satan, then to reſiſt the light moſt, when it ſhines moſt clearely, may not the obſtinacy of Land, in oppoſing ſuch cleere and manifeſt Euidence, that was brought againſt him, as proouing hereby more effectuall to harden his heart, by making him deſperate, the more clearely he was conuinced thereby, may not this obſtinacy, I ſay, of that accurſed wretch, ſerue much more to iuſtifie the truth of this honorable Triall.

I touch this laſt poynt of ſpeciall purpoſe, both to ſatiſfie the wiſe in this particular, whereat the ignorant vſually ſtumble, and alſo to ſtop the mouth of all gaine-ſaying herein. For why ſhould it ſeeme ſtrange to any, that offenders ſhould ſo differ in the iſſue of their conuiction, that the one ſhould be penitent, and confeſſe the fact, as Worlich in part hath done, by referring himſelfe to the mercy of the Iudge, the other ſhould ſtill remaine obſtinate, euen to the death, in the iuſtifying of himſelfe. Haue we not examples of the like in the Booke of God, one theefe being penitent

on

on the Crosse, and the other continuing obstinate to the death. And may not the eternall decree of God, of two in a bed, electing the one, and reiecting the other, inflict the execution thereof, in the very last breath, the one iustifying his sinne on the Gallowes, and so condemning himselfe, the other acknowledging his fault, and so interessing himselfe in the mercy of God. And is there not apparant reason of this desperate obstinacy? may not common course preuaile in this case, which is to pleade not guilty to the Fact?

May not hope of life induce thereunto, thereby to preuaile, if it may be, with a corrupt, or pittifull and Ignorant Iurie, and when once we haue denied the Fact, may not credite or obstinacy continue in that note? Is it not too apparant, that many preferring their credit and good of their Posterity, before their conscience and benefit of their soules, doe therefore stand obstinate in the deniall of that, which their owne conscience cõuinceth them of? What else meant ỹ answer of Gardiner to Bishop Day, whẽ he exorted him on his death-bed, to trust onely in the mercy of Christ, and renounce all Popish trash and self-deserning. Did not the conscience of that Bloud-sucker conuince him of the truth? And yet did the glory and credit of his profession carry him contrary in that reply, that if that gap were opened all would be gone.

May, may not such consequences follow hereupon, that if they confesse the truth, others shal be drawne in danger, and so either by bribery or flattery, compassion, or such like, many are contented to sell away their owne soules to Satan, for the preserning of others.

Doe not these things vsually fall out, and might not Land bee hardened in his sinne, by some or all these meanes? Howsoeuer let him die in his sinne, and let vs line to glorifie God, in making a holy vse of these things: though not absolutely iudging of any by their ends: yet wisely iudging of the end, by the former life: that they

which liue desperately, doe vsually die obstinately: And so let vs by the ends of such men, labour to reforme our liues, taking heede of custome in sinne, and hardening our hearts therein, lest when we would, we cannot leaue it, and when we cannot leaue it, we grow to iustifie it, and so not onely die therein, but dye eternally thereby. Concerning further Euidences, and Acts of the Iurie, because they are onely matters of Forme, or needlesse in so great light, I willingly passe them ouer, resting my selfe on such collections, as I haue gathered for the iustifying of the Proceedings.

And thus farre of the second Scene of the second part of the Tragedy, concerning the Conuiction and calling of the Murtherers.

Chap. 6.

Of the *Condemnation* and Iudgement giuen vpon the *Malefactors*, where after *entrance* made hereto: 1 The *religious and learned Speech of the thrice reuerend Iudge*, is published, tending to iustifie the *righteous hand of God* herein, as also to prepare the *delinquents* to an holy vse thereof. 2 The *Sentence* it selfe followeth, with the great *clemency* and *moderation* thereof. 3 With diuers *passages and profitable vses* of the same.

WEe are now come vnto the Dismall day, wherein the Murtherers receiued their sentence of condemnation and Iudgement thereupon. A day most comfortable to the godly, as wherein they obserue, the law of God executed, that the murtherer without any admittance of priuiledge, or Psalme of mercy, must die the death, that so blood might be recompensed with blood, and the land may be clensed from the guilt thereof. And so according thereunto, Iustice administred without respect of persons, & yet with great wisedome according to the different degrees and circumstances in the committing of the Crime. Heere is no admit-

admittance of Sanctuarie, nor any such like protection to frustrate the course of Iustice, and nuzling of the wicked in their sinne; so happy are we that God hath taken from our necks that cruell and bloody yoake of Antichrist, who not onely maintained his owne tyranny by blood, but also protected others therein: And yet much more in this respect miserable, if we shall not bee more thankefull for the light of the Gospell, and improoue the time of our visitation, with more profit and aduantage. But blessed bee the Lord for the fruit of his Word, that Iustice hath his due course, Iniquity braues it not vncontrould, and righteousnesse may haue countenance enough, if it bee accompanied with sobriety and meekenesse of wisedome. If Sincerity be made a cloake for contentions and priuate lucre: is it not wisedome to pluck off this vizard, that so the Hypocrite may be ashamed, and the sober Christian iustified. But whither am I going? I must retire my selfe to my present station. We are now expecting the Iudgement giuen vpon these Malefactors: And blessed be God, our expectation was more then satisfied. Oh how true is it, that Iudges are in the place of God, that he honoureth them as his Deputies, and furnisheth them extraordinarily with diuine gifts: What Maiesty doth shine in their honourable persons, what wisedome and Equity flowes from their lippes, what Righteousnesse mixed with Clemency, appeares in their sentences? Harken, I pray you, vnto that which followeth, & witnesse with me the truth of all these. The Bench being set, the prisoners are called to the Barre: doubtfull matters are referred to a further clearing, smaller offences are censured accordingly: The greater and Capitall crimes of Blood, and such like, come now to be sentenced: And that the sentence may by better layd to heart, and take deeper impression to worke repentance, and so thereby prepare the offenders to their deaths: Harken, I pray you, vnto the diuine and graue speech, the reuerend Iudge, makes vnto them in such words as these.

Sir Henry Mountague, Lord chiefe Iustice.

The ſpeech at the giuing of Iudgement.

YOu Priſoners at the barre, whoſe liues now ſtand wayting vpon death, as you looke vp to vs with feare, ſo wee looke downe vpon you with ſorrow. Your feare is to receiue puniſhment for your miſ-doing, and our ſorrow is that wee muſt pronounce it. Yet not without hope to bring you to Repentance, which may gaine you pardon for your ſin. But as wee haue the commaundement of God, to warrant, and comfort vs herein, that the malefactor muſt die: ſo wee hartily deſire of God, that your condemnation may not bee of death vnto death, but rather a meanes to a better life.

Now in theſe caſes three things beſt befit a Iudge, which are Diſcretion, Correction, and Comfort.

1 *Diſcretion*, to make an offender know his fault.

2 *Correction*, to Pronounce, and inflict the puniſhment.

3. *Comfort*, that notwithſtanding the denouncing, and inflicting of the puniſhment yet ſo to prepare the delinquent vnto death, that he may find life in death, and ſo ſee heauen vpon earth, before the world leaues him, and he the world.

Concerning the knowledge of your fault, that will beſt appeare by your acknowledgment thereof. For without this acknowledgment, there can be no ſound Repentance. Thus did God himſelfe deale with his ſeruant *Dauid* in thoſe his vncleane and bloody facts, firſt to bring him to the ſight of thoſe ſinnes, he put the caſe by another, and ſo brought

Dauid

Dauid to pronounce ſentence vpon himſelfe, ſo my deſire is, that each of you would make *Dauids* caſe your owne. And as in the like facts you would bee ready, in another mans caſe to pronounce ſentence as he did, againſt the man that had dealt ſo cruelly; ſo now to make his example your patterne, to make it your owne caſe. That as hee being conuinced by the *Prophet* to bee the man, whom he had condemned in the like caſe of another, was thereby brought to an acknowledgement of his owne ſin, and ſo receiued a gratious acquittance: ſo you alſo being now conuicted of your heauy and bloody facts, by ſuch apparant euidence: may by *Dauids* example, bee brought to an acknowledgement thereof, and ſo with *Dauid* obtaine an anſwere of the pardon of your ſin: howſoeuer for the ſatiſfying of the world, and humbling of the fleſh, you are like with *Dauid* to anſwere bloud for bloud.

The ſecond thing I noted was *Correction*.

But the better to prepare you for it, tell mee you poore ſoules that haue had a great portion of ſorrow by your impriſonment, if theſe three things do not now trouble you more then euer before, that is, *Sorrow*, *Shame* and *Feare*.

1 *Sorrow* for your life paſt ſo wickedly miſſed.

2 *Shame* for your preſent facts.

3 *Feare* not ſo much of your preſent puniſhment, which ends in the puniſhment: as of the iudgement to come, bringing with it eternall torments, and yet beginning but where the other ends.

To begin with this *laſt*: (becauſe if it had beene

well remembred by you, it might haue preuented the former, and yet being well applyed may releaſe you from the latter:) that you may take a deeper impreſſion *of that great and generall Aſſizes.* Be you aduiſed, not ſo much to looke vpon *Vs*, who haue only power *to kill the body*, as to looke vp vnto the *Lord*, who hath power *to deſtroy both body and ſoule*: and remember his *laſt and dreadfull comming in the clouds*, where each of you muſt appeare perſonally, without *Deputy, delay, or Aduocate, to receiue according to your workes which you haue done in your bodies, be they good or euill.*

And that you may preuent the extremity of that *Iudgement*; my aduice vnto you is, that you would *erect in a iudgement ſeate your owne ſoules*, iudging your ſelues by the euidence of your owne conſciences, that ſo you may not be iudged of the Lord. So did *Dauid* obtaine the pardon of his ſinne, he had no ſooner iudged himſelfe for his ſinnes: and *confeſſed* them vnto the *Lord*, but the *Lord forgaue him the iniquity of them all*: and no ſooner ſhal you acknowledge your ſelues *worthy to die*, but the Lord will anſwere you, *you ſhall not die, but liue*. For if you be now *dead in ſin*, by hardening your harts *in the deniall* thereof: though you be *liuing to the world*, yet you are *dead vnto God*, and ſo ſhall *neuer die* out of the *puniſhment of ſin*, howſoeuer you be *euer dying in the horror thereof*. But if you ſhall now *die vnto ſin* by vnfayned *Repentance*: though you may *die for your ſin*, by the hand of *man*, yet you ſhall *liue for euer without ſin*, by the *power of God*. And therefore howſoeuer you muſt die

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temporally to satisfie the Law, yet remember, this is but of *the body*, and that for a time: and consider withall, that there is *another death to come, both of body and soule*, wherein you shall *die eternally from God*, and yet *liue eternall to intollerable torments*. Consider then I pray you *the Terrour of that great day*: where the *fire* howsoeuer *spirituall*, yet shall thereby bee the *more intollerable*; and yet *the conscience* shalbe *more stinging*, then the *fire tormenting*: and the *euerlasting exclusion from the presence of God*, shall make vp the measure of those vnsufferable torments. If they were but for a *hundred*, or a *thousand*, nay a *million of yeares*: yet there were some hope at length of *release*: but remember, that the *worme neuer dyeth*, the *fire neuer goes out*, *because the wrath of God like a riuer of Brimstone, doth continually maintaine the same*.

Thus you may *meditate vpon those endles torments*.

And this by Gods mercy, may *worke in you that hartie and seasonable sorrow* for your present sinnes, whereby you may prepare to your present ends, and so preuent those endles torments. But *be not too suddaine in applying mercy*, when your sinnes haue beene so many. *For it is not euery one that saith Lord, Lord, shall enter into the kingdome of heauen*. Consider, also that there can be no *comfort in God*, till there be *true sorrow for sinne*: the *best sacrifices were sodden in the sowrest hearbs*: and the *sacrifice best pleasing* vnto God, is that, of a *broken and contrite heart*. Onely bee you wise to *try your sorrow*. There is a *sorrow vnto death* which is *carnall* and *hypocritical*, rather *greiuing for the*

punish-

punishment, then *the offence*: if therefore you will bee sorry in hope of mercy, you must *satisfie God* in your *punishment*, though it were farre greater, and *greiue for your sinnes*, that haue deserued more. For your punishment is not greater then your fault, but your fault greater then your punishment.

If you would farther *trie the sincerenes of your sorrow: examine* it then by *the fruit* thereof. *Godly sorrow* breeds *Repentance*, and *true Repentance* expresseth it selfe *in the hearty confession of sin*: and *true confession*, is *not forced*, but *voluntarie*: not only of what *apparant* euidence wrings from vs, but what is *secret*, and only knowne to our selues, and vnto God. And thinke it not enough *to satisfie the world*, of what you are now conuicted of, vnlesse you also *discharge your conscience* (so farre as possibly you may remember) of all that *hidden burthen of sin*, which at *the day of Iudgement* will be certainely layd open, and charged vpon you, euen to your vtter pressing downe, and ouerwhelming for euer: And withall lay it to your harts, that if you shall fayle *to acknowledge*, what you are *now conuicted of*: as you shall *least of all satisfie God, who knoweth your harts*, so shall you not *satisfie the world* in this your obstinacy, which must needs *bee conuicted, with such apparant euidences*, as haue bene deliuered: and so iustly *condemne* you, in that wherein you seeke to *iustifie your* selues. Let me heare speak vnto you euen from my very soule, and set you in a way for your soules eternall good. Do not thinke that euery *Psalme of Miserere* is sufficient to expiate your fault, or to giue you an interest in the pardo of your sin: no,

I tell you, you must *confesse your faults to the world*, before you leaue the world. You haue offended God, and man; as farre *as confession may yeeld satisfaction*, do it eare you die. Oh feare and remember that saying. *As the tree falls, so it lies.* If you bee *dead* while you *liue*, you cannot hope to *liue* when you are *dead*. If we *forget our sinnes*, *God will remember them*, and if we *confesse them*, *God will forget them*. Remember the *good successe* of the *Prodigall child*: hee no sooner came *home* to his *Father*, and *confessed his sin*, but his *Father ran* to *meete him*, and *kissed him*, *killed the fatted calfe* for him, and *cloathed him with the best rayment*. Euen so our *heauenly Father*, hath offered his *onely sonne*, as the fatted calfe, for the *redemption of all penitent sinners*, he is ready to *meete vs*, if wee bee *comming to him* by Repentance, nay to *kisse* and embrace vs, if we cast of our sinnes, and instead of those theeuish raggs, you weare to *cloath you* with *that glorious Robe of his perfect righteousnesse*. This I hope and wish that you may be so happie as to finde.

And therefore I desire you to embrace the Mercy of God that is now offered vnto you. Labour to *breake your hard hearts* with the consideration of his tender compassions, and ease your distressed soules by the the acknowledgement of your sinnes. Remember, that God will not endure a *stubborne sinner* but they *which are heauie laden with the burthen of their sins*, *shalbe welcome vnto him*. And to this end, aboue all things *take heede of despairing*. Consider that the *mercy of God* is aboue all *your misery* whatsoeuer, and that you shall *more offend in despairing* of Gods mercy,

then in *ſhedding of the blood* of ſo many innocents: euē as *Iudas more offended in deſpayring* of the pardon of his ſinne, then *in betraying of that iuſt one*, who was the ranſome for his ſinne: and let this laſt part be the beſt, which is *to comfort you*. Now I commend you with my beſt affections, to the mercy and goodneſſe of God, wiſhing you *to glorifie God in the confeſſion of your greeuous faults*. remembring that no *time* can *priueledge*, no *place conceale*, nor *Perſons beare downe*, and ſmother the *ſhedding of blood*: but God in his due time will *diſcouer* the ſame, and make *the places of concealement*, the *ſtages of diſcouery*. Yea, he will make the *Actors* themſelues to diſcouer their owne ſinnes. The *blood of* Abel *ſhall crie for vengeance from the earth*; and *the blood of theſe murthered ſoules hath cried* for *vengeance from the bottome of the Pond*. And therefore *Iuſtifie God in* this wonderfull diſcouery. And ſo the *Lord* giue you wiſedome in time, to *make your Peace* with him.

This was the effect of the reuerend Iudges Exhortation, as himſelfe pleaſed to anoūw the ſame. Which being ended, their iudgement was pronounced, and ſo reſpited till Monday, for their execution, that ſo in the meān time, they might bee prepared by repentance to the comfortable iſſue thereof.

And this of the third Scoene of this ſecond part of this Tragedy.

CHAP. 7.

1 Containing the execution of the *Murtherers*. 2 And ſuch accidents as fell out therein. 3 Together with ſuch *Vſes* as may be made thereof.

WE are now come to the laſt Scoene of this Tragedy, concerning the Execution of the murtherers.

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And herein we may firſt behold the ſingular wiſedome of God in diſpoſing thereof, according to the diuers condition of the Murtherers. For, whereas there was two conuicted & condemned, for this haynous murther; namely, Land and Worlich: Though theſe both were brought to the Gallowes, and knew no more but they ſhould both dye, yet ſuch was the prouidence of God, guiding the heart of the Reuerend Iudge, that the one being more tractable to confeſſe the truth, and giuing ſome hope of his repentance, both for his owne and the Countries good (who expect yet a further diſcouery of foure principall offenders, not yet knowne or conuicted:) Hee was therefore onely brought vpon the Ladder, and ſo prepared to execution, that ſo he might conuince the other of the crime, being ſtill obſtinate therein, and ſatiſfie the world concerning his owne guilti-

nesse of the Fact: Wherein, as he did not obscurely betray himselfe, at least an accessary, though not so cleerely and particularly as was expected for his comfort, yet he spared not to challenge his fellow, standing obstinate on the deniall, and by many circumstances convicted him to bee the chiefe Murtherer: Whereby, as it may seeme, hee was not an Actor in the Murther himselfe, but onely priuie thereto by relation or consequence, so was hee therefore reprieued, for the further clearing of the truth, and freeing of his owne conscience from any secret burthen yet lay thereupon. As for the other, who the more hee was conuicted, remained still more obstinate: whether in policy, that hee might be also reprieued, in hope of mollifying his heart, and bringing him to repentance, or vpon desperatenesse, and so seeing no way but one, must now prepare himselfe to the vengeance of God, and confound the worlds expectation, or harden the world in such like sinnes: therefore was he in fiue cut off, that he might doe no more mischiefe, though to his owne greater confusion, thus dying in his sinne. And yet behold the power of Gods iustice preuayling on his conscience, though he would not confesse his sinne in particular, yet he acknowledged to his shame, what the world tooke too much notice of, and himselfe did formerly much glory in, that he was much delighted in Drunkennesse himselfe; yea, which was the hight of his sin, he was strong to beare his drinke, and so gloried to draw others into the same excesse, that so hee might pride himselfe in his great power, that could out drinke others, and thereby also more easily make prey of them. Which, as it was the meanes whereby hee caught Iohn Leeson in his snare, so if consequents may be gathered by their Antecedēts, it must needs follow hereupon that he made prey of him: especially, seeing he could not deny, but he accompanied him that day at the Mill-hill, when he was made away, and his pretences that Iohn was gone for Ireland, as were disproued and confounded by contradictions in his owne, and wiues

speeches,

speeches. But howsoeuer such apparent conuictions, both at the Barre and Gallowes, euen from his owne mouth, though he still denied the Fact, as vsually hath bin giuen heretofore therof, so we hope time will more clearely discouer his madnesse herein. And so we leaue him to the fruite of his sin. But before we end this Scene, one Example is to be cleered, that whereas Iustice so intends the satisfying therof in the punishment of the body, as that it specially aymes at the good of the soules it might seeme therefore to haue beene better, that Worlich being more penitent, should haue dyed presently, and Land being so obstinate, should haue beene respited for his better preparing to his end. For satisfaction whereof, we must know, that as the iudgement against sinne is directed by a speciall instinct from God, and so therin doth visually resemble his righteous doome, which is, that to him that hath shal be giuen, but to him that hath nothing, shall be taken away euen that which he seemeth to haue: therefore to Worlich that hath some sparke of grace, and remorse, opportunity was further yeelded to encrease and perfect the worke. And from Land that hath nothing, in truth if wee may coniecture by the effect, therefore that was taken away which it seemed belonged vnto him, euen longer time and space of Repentance. A notable Image of Gods righteous decree, in the hardening of ye one & softning of the other, and a wilie item to obstinate sinners, that what they haue beene in their liues, they likely proue in their deathes. And withall, a sweete word of comfort, to all broken and bleeding hearts, that the Lord wil waite vpon them that he may haue mercy vpon them.

And this we with hartily, may be portion of that poore soule that now is respited in the hope therof. And thus endeth the history of this bloudy Tragedy. Iustifying the Righteous Doome of the Lord, That he that sheddeth mans bloud by man shall his bloud be shed againe.

Chap. 8.

Containing the conclusion of the whole. With promise of further light.

THus hast thou, Christian Reader, a briefe of the most lamentable History which euer I heard or read of concerning the cruell murther of this widowes children. Together with the admirable discouery thereof by the Finger of God, as also the proceedings against so many of the Malefactors as are yet discouered. What now remaineth but that thou glorifie God with me for the execution of his righteous iudgements. Assuring thee that as I was an eye-witnesse of these particulars, so I haue deliuered thee therein the truth, according to the euidences confirmed by the consent of the best warrants to establish the same: onely I haue forborne to specifie the particular information of many witnesses, because as many of them were spared at the Barre, seeing the rest were sufficient; so of those that were giuen in, I haue also spared some, as specifying the same in effect with those that are wouen into the history: because I did not so much respect the order of their allegations at the Barre, as the fitnesse of their application, to the vse and life of the Story. If herein I haue giuen any light or spirit by this manner of handling, remember I wrote it not, for a nine dayes wonder to vanish like a dreame; but that it might leaue such impression in thy heart, as might prouoke thee to know the Lord by his executing of Iustice: and so hereby learne to make vse of his Prouidence in all his workes: promising thee, that if thou shalt profitably vse this discouery to this end, thou shalt be fitted not onely with further light herein, as occasion shall be offered, but as thou maiest make profitable vse of many other labours published by me formerly for the common good: so thou shalt shortly be furnished with my

long

long expected Paines, concerning the Delusions of the Time, and cure of a wounded Spirit, which I am reuising and polishing at my best leysure, for thy good herein. And so desiring thy hasty prayers vnto God for his furtherance hereunto, I commend thee to the grace of our Glorious Lord.

In whom I rest, thine and the Churches seruant

THO. COOPER.

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